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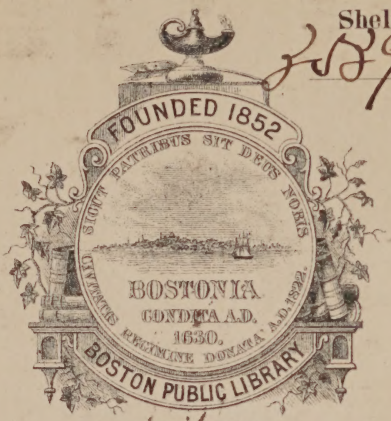

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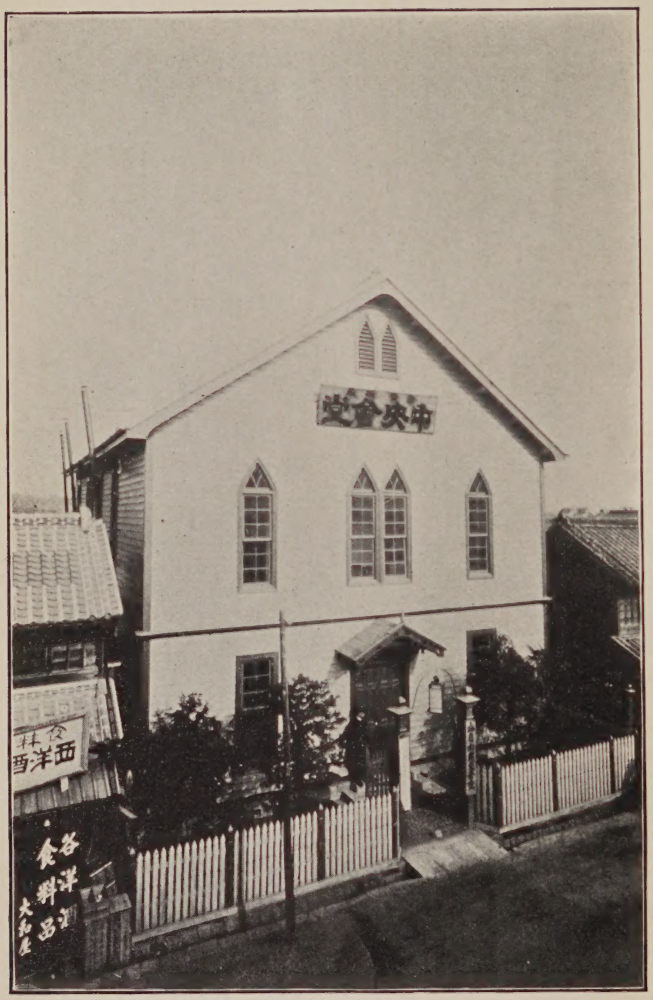


UNIVERSALIST CHURCH, TOKYO, JAPAN.

OUR WORD AND WORK FOR MISSIONS

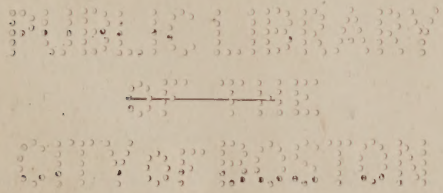
A SERIES OF PAPERS
TREATING OF PRINCIPLES AND IDEAS RELATIVE
TO CHRISTIAN MISSIONS

INCLUDING

MATTERS OF HISTORIC STATEMENT, AND A PRESENTATION OF
SOME OF THE CONDITIONS, NEEDS, AND OPPORTU-
NITY OF MISSION WORK IN HOME FIELDS
AND IN FOREIGN LANDS

Prepared with special reference to the Universalist Church

EDITED BY
HENRY W. RUGG, D.D.



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INTRODUCTION.

BY THE EDITOR.

A CONSIDERATION of the diffusiveness of the Gospel of Christ causes profound satisfaction in the minds of believers. It is a glad and grateful service to note the tendency of Christianity to spread beyond narrow limits and to "o'erflow the world." As we observe its marvellous advances, our hope for the regeneration of mankind grows stronger, and we look forward with clearer vision to the consummations of universal blessedness. The tendency and the prospect are alike delightful; but what of human responsibility and duty as connected with such movements and results? Evidently there is need of argument and appeal to quicken the sluggish pulse of believers, and to rouse a slumbering church to the full measure of its obligations and opportunities in matters pertaining to the world's evangelization. For this purpose, and to this end, it is essential that practical teaching forms should be presented, that careful study should be given to the various features of missionary enterprise, and that details of plan, method, and successful service should be made known. In such a view of the subject there would seem to be a place waiting for this book, and some

reason to anticipate its fulfilment of a ministry of desired usefulness.

"Our Word and Work for Missions" originated in a conviction on the part of the Editor and others that such a volume was needed. Its publication seemed desirable for the purpose of specially calling the attention of Universalists to matters of missionary interest and enterprise, with a view of augmenting their activities in the various departments which relate to a forward movement. Its publication also appeared advisable as a means of showing the Universalist thought and sentiment respecting Christian Missions, thus presenting some desired information to inquirers outside of our own communion. Much misapprehension exists in regard to the attitude of the Universalist Church; and if the present volume shall serve to correct some of these errors of judgment on the part of our friends in other churches, one ministry of its possible usefulness will be fulfilled.

The main character of this volume is suggested by its title. The book accords with its designation by being charged with the missionary spirit — the spirit of Christ — and by its advocacy of missionary enterprise at home and in distant lands. It covers a wide range of topics; it includes a presentation of principles which underlie applied Christianity; and it contains cogent arguments and fervent appeals calculated to incite the minds of believers to render a more devoted service for this deliverance of their brethren from error and sin. It is instructive by reason of its historic survey of the whole field of Christian Mis-

sions, and by its summarized statements of some of the important movements which have marked the progress of our own communion along the lines of church extension and missionary effort. Its interest is enhanced by the story that is told of the rise and progress of the mission in Japan. Universalist teachers in that distant land describe the mission enterprise in which they have rendered worthy service, and make evident some of the helps and hindrances which have attended their work. They show opportunities, needs, results, while they set forth their varied experiences in such a way as to increase the interest which naturally attaches to their contributions. Other chapters point out the reflex influence of missionary enterprise, discuss questions relating to plan and method, review objections sometimes urged, and give a needed emphasis to the higher motives which should animate the Church in its consecrated activities for the Christianizing of the world.

The editor is the author of but a small portion of this book, and therefore he may speak freely of its plan and contents. He has asked prominent members of our Church — all of them clergymen, with the exception of Miss Schouler — to write upon assigned subjects, and they have responded with articles which appear under their respective names. The editor is responsible in the main for the selection and assignment of topics, and for the arrangement of the same; also for required editorial supervision; but he is not responsible for the opinions entertained and declared by the contributors. There has been no censorship;

each writer has had freedom of expression, hence it would not be surprising if some differences of thought should appear in the papers here presented. But with all the individuality which marks these utterances, they will still be found to bear the stamp of a substantial harmony and to express one central and sympathetic purpose.

This volume contains "*Our* Word" for missions. Primarily it is the word of the several writers; but it is also the expression of the church in which they hold membership, so far as they are qualified to represent its sentiment on the important topics treated. Already the question has been asked, "What can Universalists have to say about Christian Missions?" Not very much that is worth the world's hearing; and yet because we believe we would also speak. The convictions herein set forth, born out of earnest feeling and a strong sense of obligation, should have expression; and possibly these utterances may be attended by some measure of helpfulness, both within and without the lines of our own church.

Our word for missions is spoken to indicate our appreciation of that great commission which Jesus gave to his people just before his ascension. On that memorable occasion he said: "Go ye and make disciples of all nations, . . . and lo, I am with you alway, even unto the end of the world." The command has never been revoked; the promise has never been withdrawn. To the Universalist Church, as much as any other, so far as the import of the words apply, the message presents a call of duty and a

promise of sufficient equipment for the service required. Our church has an interest in and responsibility for the world's salvation. It cannot be absolved from its accountability in this respect. It seeks no such release. Ours is a small church numerically; it has but limited resources; its opportunities for missionary service are far less than those of sister churches; but it makes no plea for exemption; it will take its place among the advancing forces of Christendom and do its part, realizing that any other course would involve disobedience to the command of the risen Saviour.

"Our Word" is a word of humble acknowledgment and devout faith, resting on the ample basis of the abiding presence of Christ and the promised enduement of power from on high. In some sense it may assume to be a renewed pledge of our fealty and our faith; a sign and expression of our interest in the wants and woes of suffering humanity, and of our recognition of many personal and associated duties required by the movements of reform, education, and spiritual enlightenment.

"Our Word" would be no word for *missions*, unless it made appeal to the heroic elements in human nature. It is intended to do this. It would present the Christian knight as St. Paul portrays him, a disciple clad in the whole armor of God, girded with truth, wearing the helmet of salvation, adorned with the breastplate of righteousness, bearing the shield of faith, and wielding the sword of the Spirit; and it would proclaim such an one not only a true soldier

of the cross, but the noblest and most attractive exponent of Christianity. The Christian missionary — the Christian teacher and helper in any field of service — represents such a type of manhood. Only as he makes some clear showing of lofty courage, steadfast faith, noble purpose, and willing self-denial, will he be able to express the grandeur of the Christian religion, and march to assured victory under the great Captain. The best word for missions must be touched with fire from heaven. It must inspire the hearts and lives of men, move them to undertake difficult enterprises, and give the assurance of success. Then and thus will be heard the voice of a divine calling, — the appeal of the Christ who is immanent in men, — and in response thereto the heroic quality of soul will be roused and quickened, so that not only will there be a disposition to engage in the Master's cause, but full confidence also of an ability to render some needed service in the progress of that kingdom which Christ came to establish on the earth. In the receptive minds of young people such appeals will be quickly felt, and there will be no lack of confidence in responding thereto : —

> "So close is glory to our dust,
> So near is God to man —
> When duty whispers low, 'Thou must,'
> The youth replies, 'I can.'"

"Our Word" for missions is an incitement to missionary service. "Our *Work*" for missions, therefore, must, in the nature of things, be associated with our utterances respecting principles and definitions as

already noticed. What have we to show of missionary work attempted or accomplished? What have we to urge in the prosecution of such work?

Work for missions implies a wide range of service. It is an actual doing to enlighten and reform men, to carry the gospel into remote places, to help our fellow-men who are weaker than we are, less favorably situated, more heavily burdened, thus presenting the highest and best evidence of our interest for the world in which we live, and of our belief in the solidarity of humanity. There are various orders of missionary service; work to be done for the temporal and moral welfare of different classes of people in widely separated localities. There is always plenty of local work appealing to the individual and to the Church, beyond that the broader service of domestic missions, and still farther on the general work of extending the knowledge of Christian truth and love among heathen nations. It is all missionary work. Wherever a human soul is in need there is a call for service. The qualifying words, "home" and "foreign," as applied to missions, do not convey the idea of separateness to such an extent as was formerly the case. A geographical discrimination has but little force in these days. "We acknowledge no such distinction," says a modern writer, "as a home gospel and a foreign gospel; a home Christ and a foreign Christ. The great word now is missions; missions to the north and missions to the south, missions to the east and missions to the west." The human world is one; it is all one duty; and the mission of

Christ's Church is to "go into all the world and preach the gospel to every creature," the impulse for such extended service arising from a faith which proclaims Christ for all the world and all the world for Christ. Of course there are questions of opportunity, adaptation, and special duty to be passed upon; but the field is the world, and there can be no lesser definition of what is implied of giving and doing in the cause of Christian Missions.

Our work for missions, as it appears in the record of this volume, or is otherwise set forth, does not assume large proportions. It is to our credit that something has been attempted. It is gratifying to note the fact that the organic life of our Church has been kept in touch with the needs of related life and service. Defining missionary work most broadly, we may claim for our Church a very practical identification in such service. Even Rev. Joseph Cook has been moved to say: "I admit it is notorious that our friends, the Universalists, build hospitals and asylums, and do their full share in philanthropic endeavor to improve the condition of men in this world." It counts for much if we are able to justify this estimate. A philanthropic Church is by no means dead or unworthy. In the same connection, however, Mr. Cook affirms that "Universalism approximates to barrenness in missions;" but this charge is not proven. As a matter of record, Universalists, and the Universalist Church as a body, have shown a practical regard for missions, giving to this word its more special meaning as separated from reform move-

ments and benevolent enterprises. Thus on some of the pages of this volume appropriate references are made to the ardent and self-denying labors of the fathers of our Church, who expressed not a little of the genuine missionary spirit in proclaiming the glad tidings of salvation wherever the door of opportunity was opened to them. In the face of many and great difficulties they wrought a mighty work for the deliverance of souls from error and the bringing in of a boundless hope.

Our work is not precisely the same as theirs, either in purpose or method. Evidently it includes a more orderly, as well as an augmented service in the way of church extension and missions. With our present system of organization, our larger resources, our institutional strength and helps, and the many improved facilities for Christian activity, we ought, as a people, to be pervaded by a new ardor of missionary enterprise. The individual believer should hear and heed the Master's call, "Go, preach my Gospel," and in some practical way of giving and serving respond to the command. "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." The church should be roused by the call, realizing that its very existence depends upon obedience to this requirement of service. Neglect of duty here will bring any church to spiritual declension; obedience in this particular will enhance its prosperity.

To emphasize this call, to declare what is the duty, and the privilege as well, of Christian service, is the desired ministry of this volume. Its possible prov-

ince of usefulness includes the quickening of missionary zeal, — a zeal that will count for most as it shall be enlightened and wisely directed, — and the stimulating of larger and more general offerings for the maintenance of the institutions and the carrying forward of the enterprises to which our church is pledged. To promote such offerings much of education is necessary. Dr. E. G. Brooks, of honored memory, once said, "Giving is a habit to be acquired, a grace to be cultivated, an attainment to be grown into." In presenting the cause of missions one practical question comes ever to the front: How much can I give? How much can I bestow in aid of these various efforts for the evangelizing of the world? There is no rigid rule laid down for Christian giving. Forced and grudging contributions, however, do not answer the call, "Freely ye have received, freely give." Gladly and gratefully, as from hearts appreciative of the worth of Christianity and in touch with human needs, let the offering be made and the service rendered. Then will the interests of Christian Missions be promoted. Then will the faith and hope of the Church be enlarged, and more resolute efforts be put forth for the salvation of men. And so there shall be accomplished a grand and glorious work for humanity, and for Christ our Lord.

PROVIDENCE, *January*, *1894*.

ELMER H. CAPEN, D.D.

OUR WORD AND WORK FOR MISSIONS.

I

THE PRINCIPLE OF MISSIONS.

BY ELMER H. CAPEN, D.D.

HISTORICALLY, Christianity has been and is a missionary religion. The reason for this is not far to seek. It is wrapped up in its nature. Christianity is essentially aggressive. It is spiritual. It is a revelation, first, of the spiritual nature and attributes of God; and, secondly, of the spiritual nature and attributes of man. God and man, therefore, are one in their nature. They are bound together by the closest spiritual ties. Nor is the unity an abstract conception merely, which concerns men in the great mass; it descends to particulars, and shows itself in its regard for individuals. To the most degraded specimen of the race Christ could say, "Thy sins are forgiven thee . . . rise up and walk." In the same spirit, later on, St. Peter could declare to the crippled beggar at the temple gate, "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

The more degraded and miserable a creature is, the stronger is his appeal to the love of Jesus, and the greater is the particularity of Christ's compassion and tenderness.

At this point Christianity makes its fundamental departure from every other system. It is sometimes affirmed, not without plausibility, that there is nothing original in Christianity; that every teaching which the system contains has been anticipated by sages who went before Christ. But certainly none of the sages of antiquity, none of the founders of religions, had this conception of humanity, either as it exists in the mass, or in those primal units which go to make up the mass. Hence, the truly vital conception of the nature of God and of the relations which exist between him and his human offspring, which characterizes Christianity, was wholly impossible to any of the previous religious teachers of mankind. Until Christ came the conditions did not exist for the notion alike of spiritual unity and universality. During the lifetime of the great Teacher the idea scarcely found lodgment even in the minds of the apostles. The apostles were Jews, with Jewish prepossessions concerning the race limitations of divine favor and spiritual capacity. It does not appear that, in this respect, the Jews had any advantage over other races of men. They had been blessed with a nobler teaching, and possibly we may affirm that they had a higher spiritual endowment than any other people. But they were none the less hide-bound in their prejudices against aliens of every name. In

the nature of things it seemed to them impossible that the gentiles, as such,[1] could hold to God a filial relation.

With the removal of Jesus from physical contact with his disciples, the idea, which was at first nebulous and chaotic in their minds, by more and more profound meditation upon the Master's words and acts, and by a varied experience in making application of Christian truth, began to take definite shape; and in a little while, like the sun struggling with the mists of a summer morning, it burst forth in dazzling splendor and irresistible power. The apostles then stood in a new light. They awoke to the consciousness of a new life. Their relations were inconceivably multiplied and exalted. The complete environment of the soul was changed. Old things were passed away; all things had become new. That in Christ Jesus the believer was a new creature was a literal fact, far more real and vital than it is possible for us to conceive; because whatever change may be wrought in us by a close and emphatic application of Christian truth, it can only be a change from a passive and negative state of Christian consciousness to one that is active and positive.

It was but natural that the apostles should compute their work from this new point; that they should recognize their calling as something different from loyalty and personal friendship to their Master, or from the founding of a new sect which should

[1] Proselyting was not unknown to the Pharisees. But the proselyte must become a Pharisee.

bear his name and derive its inspiration and force from his doctrine. What they appear to have done was to look out upon the world around them. At first their vision was limited to those with whom they came into daily contact. Yet in the beginning their work had a cosmopolitan aspect. That was a motley gathering to which St. Peter preached on the day of Pentecost. It embraced representatives of almost every known race and religion. It seems scarcely conceivable that any such assemblage was ever before addressed by an Israelite. And what is more remarkable, the evidences of the power of Christian truth were just as marked in those who were aliens as in those who were native to the soil and teachings of Palestine. This circumstance was in itself a great marvel, and was distinctly noted as such; yet it does not seem to have made the impression upon the minds of the apostles which we should expect. There was a manifest tendency to fall back into a Jewish rut, and to restrict the scope of the message which had already produced such powerful effects. But with every such tendency there was a fresh call to recognize the unity of the race. The vision of St. Peter and the preaching to Cornelius constituted a renewal of the declaration of universality.

The conversion of St. Paul, however, was the event of the highest significance in the history of the primitive church. He became at once the representative and teacher to the entire apostolic band of the idea of universal humanity. This is the more

remarkable if we remember that up to the time of his conversion he was the most zealous partisan of a sect of whom history has given any account. His attitude was assumed not without struggle. The natural impulse of his heart was for the salvation of Israel. But that three years of waiting and probably of patient meditation and study, in Antioch and Arabia, revealed to him certain facts from which there was no escape.

In the first place, he saw that the religion of Christ was a reality. It was no figment; no factitious affair, wrought out with ingenious patience and worldly wisdom; no dream or fancy which had taken form in the airy realms of the imagination; no theory which had been devised to meet a temporary convenience; but a substantive truth based on the facts of the spiritual universe. It was not so much God-given as inherent in the very nature of God, and emanating from him as light and heat from the central luminary of the planetary system. But by the same law that it pertained to God it pertained to man as a spiritual being. It was, therefore, for all men. He might wish it were otherwise; he might seek to evade the logic of fact; he might endeavor to satisfy his conscience by working on the narrower plane to which his affections and his pride of race and traditions called him, but it was in vain. The religion of Christ was all-inclusive. It was universal. It concerned the gentile no less than the Jew; and he who was to be its messenger must not shrink from making his proclamation absolutely without limita-

tion. Nay, as it was inextricably involved with the nature of man he was under an obligation as imperative as the laws of the universe not only to make a free and open declaration of the truth, but to urge it upon the acceptance of those whose need, through ignorance and defective training, was the greatest.

In the second place, he saw that the religion of Christ was adapted to universal need. Its quality was such that the essential requirements of the soul were met by it. As we have said, it was substantive, ingrained, as it were, in the very nature of man, but it was also practical. It was a law of life and duty. It was a quickener, rousing men from lethargy and inaction, and throwing them on new lines of thought and activity. It not only solved problems, but rendered necessary the efforts by which their solution was secured. It was an illuminator. The light was in it and of it. It flooded every subject to which it was applied. Men who looked at it saw that the substance of their life was something different than they had before conceived; and the way of life was as plain as day. It was a comforter, for it revealed the fact that the soul's life was as indestructible as the nature of God. While it convinced man of sin and of the alienation which sin had wrought, it showed that virtue and reconciliation were possible to all through obedience and love. It bound men to God by showing that they had their being in his love, and that they could neither extinguish the infinite mercy nor pass the limits of its influence and sway.

Before such facts there was no alternative to a soul like St. Paul's. Necessity was laid upon him, woe was unto him if he abated one jot or tittle of the fulness of the truth. His declaration of it, moreover, was to be made not merely to his brethren of the household of Israel, whom he loved with all the ardor of patriotism and all the tenderness of personal sympathy and affection, but to aliens and strangers, wherever Roman roads and Roman ships could carry him.

This is very important to be borne in mind in considering the principle that made Christianity so comprehensive in the beginning; that gave it such a world-wide, all-conquering, irresistible might in the face of opposing systems, and even of civil and military power. But it is equally important in considering the later movements of Christianity. It would be impossible to give an intelligent interpretation of what are technically called missions apart from a conception of universal humanity, apart from the idea of the spirituality of religion. The history of missions shows this principle; namely, that Christianity is in its nature aggressive; that so long as souls are ignorant, degraded, unreconciled, unregenerate, it must go after them, and must seek them out whatever their habitation may be. It cannot be confined. It overleaps all barriers which men may set to its progress. In short, it is a missionary force or it is nothing.

Consider for a moment. What from the time of St. Paul until now has created new centres of religious life?

It may be said, it has been done out of a missionary enthusiasm, whatever that may be. No doubt it is true. Men often work from an enthusiasm, the reason and source of which they are unable to define. Moreover, there is something in religion which awakens this enthusiasm. It stirs the blood, kindles the imagination, rouses the hopes, exalts the motives of men, and leads to a noble consecration. All this, too, sometimes with reason and sometimes without reason.

It may be said, it has been done out of a love of ideas. There is a measure of truth in this. As a thinking being, man is fond of great conceptions; and when he grasps them they not unfrequently shake him with the force of an earthquake. He cannot keep them to himself. He proclaims them from the housetop, and finds delight in every convert he can make. The instances are numerous in which men have voluntarily assumed great burdens simply to disseminate ideas which have penetrated and possessed their souls.

It may be said, it has been done out of a desire to rescue men from a horrible doom. I grant that this motive may have had sway. The impulse which leads us to rescue a child from drowning, to withhold a man on the brink of an awful precipice, to rush into a burning dwelling in search of a woman or a babe, is a natural impulse. So we would save men from a great spiritual doom, from the danger of temptation and the still greater danger of actual sin.

But it cannot be thought that any or all of these reasons constitute the ruling motive of missions.

The impulse that has carried men over seas, that has moved them to confront the perils of an inhospitable climate and the still greater perils of savage life, is a great and ineradicable affection, — an affection which springs out of the conception of the solidarity of the race, out of the conviction of the brotherhood of man. It should be noted, also, that the humane affection which leads to missionary effort is an affection not only for those members of the race who are like-minded with ourselves, but those who are at the utmost verge and boundary of our human life. Nor is this affection wholly humanitarian. It gets its real force from the love of God. The fact that God has condescended to man, that he has shown his interest in him, that he has blessed him with his favor and mercy, constitutes a motive which nothing can resist.

In the same way, if we consider the principle which through organized agencies has redeemed lands from heathenism in later times, we shall find that it is Christianity in its larger spiritual interpretation. I would not undertake to deny that some of the lower motives that I have mentioned have entered into these movements. Nor would I overlook the presence of other motives equally narrow and unworthy. For example, dogmatism, devotion to a creed, and a determination to force it upon the acceptance of men, willing or unwilling. This purpose makes doctrine paramount, and insists upon putting it into a form as unyielding as iron and as relentless as fate. There can be but little doubt that in the hands of zealous and able devotees of a creed a great deal may be

accomplished; and yet mere dogma seems to be a poor rallying cry with which to summon young men to abandon the comforts of a civilized life and take up the hardships and denials of a missionary calling. Then, too, love of sect may not be an ineffective motive. The glory which may come to a particular body of Christians from the work it has accomplished in foreign lands, the satisfaction of extending the dominion over which the banner of a sect may float, will not unfrequently call forth lavish gifts from those who are bent on strengthening the organism of their party, and will even lead zealots into a service of toil and trial.

One can scarcely believe that, when the most successful missions are carefully analyzed, it will be found that their real foundations are made of material so unsubstantial and temporary. On the contrary, it will be found that success in every great mission has been due to making the Christ of the apostles the living centre. In so far as men have deviated from that, they have found their labors unsatisfactory and sterile. The mere effort to increase the membership of an organism, or to put into the breast of a pagan an idea which belongs to the realm of Christian thought, is unfitted to command the best energies of a true soul. The missionary must be an ambassador of the Elder Brother, making a tender of his friendship and sympathy to those who need them by reason of their ignorance, degradation, and sin, and through that tender seek to bind them to the heart of God. This is a dignified service, and one that cannot fail

to call forth the enthusiasm and command the loyal and devoted feelings of every man whose life is under the sway of the highest impulses.

This is the need of all the great missionary movements of the present time. Not a few of them need to be reconstructed on the basis of the apostolic idea and practice. Those who are directing them should feel that God has put into their hands Christianity in its largest meaning and most comprehensive power; and that they are to preserve and promulgate it as a living, healing, and recreative force. It cannot be that men fulfil their obligations in so grave a matter when they try to urge it forward on the basis of dogma, as a system of divinity, as a scheme or plan, which, however learned and wise, must still partake of our human imperfections. The only way to evangelize and convert the world is, not by dogma, but by fact. In Christianity we have a great body of facts, and we need not seek to go beyond these. The fact which is central and of overwhelming importance is the fact of Christ, — Christ, too, so related to man, and so filled with the living spirit, that without the slightest exaggeration it may be affirmed that God is in him, reconciling the world unto himself. If the churches of to-day would work according to the most approved historic models, they must not forget that what gave to St. Paul such matchless and untiring energy, and what made all the movements which radiated from him well-nigh irresistible, was this fact of Christ, — Christ the wisdom of God and the power of God, the express image of the Father's person, in

whom dwelt all the fulness of the Godhead bodily; the mediator between God and man, the reconciler and healer, the ever living and indestructible, the constant source of life and strength to men, the head of the race, holding the same relation to the great body of humanity that the husband holds to the wife, that the head holds to the other members of the physical organism; the crucified Saviour, and also the risen and glorified friend of man, whose intercessions are unceasingly made in our behalf, and by whose effectual ministrations neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.

In the realm of ideas this is the grandest idea. It meets every demand of the highest and profoundest thought. No wonder that Sir William Hamilton, who had exhausted the literature of philosophy, should have affirmed that St. Paul's plummet had reached a deeper sounding than any other writer's. Indeed, in whatever direction the mind turns, it cannot get beyond nor add anything to this vast spiritual conception. Moreover, this conception is a missionary conception. If you accept it you are, by the very terms of your thought, carried into missionary work. The logic is irresistible. At least, so far as thought goes it is impossible to avoid this conclusion. It were well, therefore, if the churches could be taught to think in this fashion; if they could be induced to exclude from their minds the conviction

that the universe has been constructed on a partial plan, and that there is constriction and limitation in the methods by which it is regulated and controlled; if they could have at least a glimmer of the vastness of the scheme of things, and be made to feel the closeness of the contact and relation of God to all through his Son Jesus Christ, we should have an intellectual stimulus to the work which the world has not felt for centuries.

But I do not forget that great missions are not born out of logic alone. However essential logic may be as an initiative and instigator, it is not the mainspring of the impulse which leads men to undertake the hardest and most repulsive tasks, and even to face martyrdom without a tremor. The attribute of the soul which puts all others into subordination is love. The love of Christ constraineth us. I can do all things through Christ strengthening me. We are more than conquerors through him that loved us. This love, too, must be wholly without limitation. It must not be conditioned on any facts of human experience. It must not be restricted in its operation by ignorance, unbelief, character, habit, nor actual sin. I am aware that many eminent lights of the church think otherwise; that they believe and teach that the nerve of missions consists in a love that is constricted, confined, and conditioned after the narrowest and meanest of all human conceptions. But I am persuaded that these learned doctors of to-day have read the New Testament

> "With averted look,
> Spelling it backward like a Hebrew book."

And from them I appeal without fear of impeachment to the Apostle to the Gentiles, and to those efforts of the primitive church which, in three short centuries, swept the paganism of the empire almost out of existence, and supplanted the eagles of Rome with the banner of the cross. Unless the greatest historic examples are misleading, unless the key on which the New Testament is strung is wholly false, the motive which bears down all others, which is absolutely irresistible, is love. Men are swept by it as the forest is swept by a tornado. They go forth in the might of it after the alien and the outcast, not because they are in peril, but because they are alien and outcast; not to preserve from a future doom, however terrible, but to lift from present degradation; not to substitute a correct theory for superstition and error, but to make known to men the friendship of Jesus, and to bring them into actual participation of it. They go as the shepherd goes after the stray lamb, that it may not be devoured by an evil beast, and that the flock may be complete. They go as the father goes to embrace the returning prodigal, that the family circle may be unbroken and that his yearning affection may be satisfied. They go as the soldier goes to battle, with a song on his lips, ready to die, if only through his death the country may live and posterity be blessed. In all their going they are sustained by the living presence of their Master, from whose lips they hear the words forever: "Inasmuch as ye have done it unto the least of these ye have done it unto me. Well done, good

and faithful servants, enter into the joy of your Lord."

The logic of all this is that the Universalist Church should be the most eager to engage in missionary work. That it has not appeared to be so, has confounded some men who have accepted the Universalist theory without joining the Universalist organism. To those who have been born and reared within this organization, there may be a satisfactory explanation of the attitude of our church. We may claim that the missionary spirit has never been wanting among us; that in fighting for our very existence, in building our churches and founding our colleges, in causing the light to shine in darkness, we have been as truly moved by the missionary impulse as any church in Christendom. We may even claim that our great leaders, Murray and Ballou, were as completely filled with the missionary motive as any who have walked in the steps of St. Peter and St. Paul. But we may no longer repose upon our past. We have laid the foundations of a great church. We have swept the chief obstacles from our path. We have lighted the lamp which now illumines all hearts. But we will not rest here. Ours is the flag that is to conquer the world. That we may continue to grasp this sceptre, we must now go forth and help to gather the nations into the fold of God. This is the motive of our present missionary efforts in foreign lands.

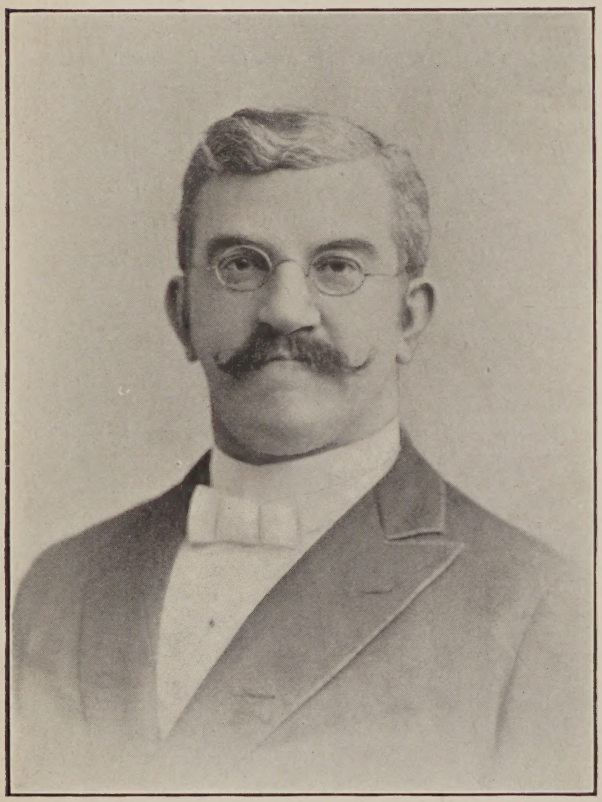
II.

THE POSSIBILITIES OF MISSION WORK IN THE UNIVERSALIST CHURCH.

BY C. ELLWOOD NASH, D.D.

My notion is that that subject was meant to be written with what printers call a "screamer" at the end, and that my business here is to emphasize, vindicate, perhaps to flourish the hopes now brightening the horizon of our beloved church.

It is a grateful assignment, and a wholesome one. The dear doleful croaker, who, like the other poor, is always with us, has kept us adequately alert to the *im*possibilities that balk our dreams. We know well enough — if not rather too well — the peculiar and stupendous resistances which the Universalist Church has encountered, and which excuse the slowness of its growth. The inveterate prejudice, the shallow superstition, the social ambition, the business expediency which have pushed with all their force against our advance, and still make it a merit to just about hold our own (!) — we are not apt to get heedless of these for want of rehearsal. With such and so ample a weight of ballast, imbedded in the very ribs and keelson, we may venture, I think, to shake out a little



C. ELLWOOD NASH, D.D.

more sail. For ballast after all, essential as it is in its place, is not good for much as motive power. And wind, though naturally puffy, has at least this virtue, that it does move. I do not insist that we are carrying too many "pigs" in the hold, but I am convinced that plenty of canvas and a stiff breeze are what we now most need to guarantee our voyage. So, then, whatsoever things are inspiriting, whatsoever things are strengthening, if there be any capacities, if there be any enthusiasms, if there be any opportunities, if there be any possibilities, let us think on these things.

By "mission work" I understand to be meant, specifically, root work, foundation work, the work of evangelization, of conversion, work that delights particularly to go pioneering, to reclaim the wilderness, to start the raw material of civilization, of salvation, on its way towards the finished product. Current usage differentiates the phrase from the ordinary routine of church administration. There it suggests at times a certain agony of endeavor to apply and actualize the gospel, a hand-to-hand struggle with the "prince of this world" in his own favorite and least disputed domain. The "missionary" magnifies his office and evinces the fulness of his self-surrender by choosing to operate on the lower and less privileged levels, among savages, the ignorant, the profligate, the depraved; by a kind of audacity in the use of direct and unconventional methods; most of all by a *spirit* of courageous consecration, of thorough abandonment, which seeks rather than avoids danger, pri-

vation, exile. He is not his own, he is bought with a price, he feels himself "under orders." Aplomb is in his carriage, and in his heart the fire of a crusade. He combines the knight with the saint. His glory is to be "a soldier of the cross," and the heavier and more voluntary his cross the more he glows with the joy of service.

Be not alarmed. This description is of a type, and a type is always an *extreme!* Doubtless this sort of "mission work" will be thought too thoroughgoing, too Christlike, for average imitation. But it may serve to save us from committing the complacency of protesting, as some have done, that "all the work of the Universalist Church has been 'mission work.'" True, of course, in a sense, this boast simply obscures an impressive distinction. The activities of our church have been legitimate and salutary; its record is nobly honorable. Like other sects, we have preached the word, folded such sheep as we could gather, administered the ordinances, and in the varied exercise of the pastoral function sought to be true to the faith once for all delivered to the saints. We have been able to convince some of error and some of sin. On a scale of amazing vastness the influence of our mild and tender gospel, though snubbed and ostracized, has made temperate the torrid and the frigid zones of mediæval theology. The earlier preachers of Universalism in America were a heroic pioneer band, who braved and suffered much for the hope that was in them. But since we attained a more orderly denominational life we have largely

remitted that original mode of frontier operation, and have gradually settled into a comfortable and unambitious *régime*, finding it pleasant to enjoy the things we have rather than be nervously greedy for others we know not of. At present very little "mission work," in the every-day significance of the phrase, is being done or attempted by us. Honor to the few exceptions! But as a church we have yet to show our mettle and our power along that line. Thank God for the Calebs multiplying among us, who see in that direction our land of promise, who have the foresight and the audacity to say, "Let us go up at once and possess it, for we are well able to overcome it."

It is not, however, to be understood that mission work in the Universalist Church must be work exclusively in the slums or among wild men of Australia or "the dark continent." A small and "despised sect," an impugned doctrine, can seldom force themselves into favor by vigor and enthusiasm alone: there is need of system, of organization, in order to solidify, to utilize, to publish the success which wins more success. Our business is with *both* high and low. A primary test of our disposition and capacity to apply the gospel to "all sorts and conditions of men" will be found in the measure and results of our efforts to multiply centres of influence, to build for our faith a pulpit, and establish a fomentation of ideas in every city, town, and hamlet of the land, as well as over the borders and across the seas. Mission work for us is to make a valiant, thoroughly

concerted, never-say-die campaign — not a single sally, nor a haphazard succession of guerilla raids — for victory: the victory of Universalism as a faith over all meaner interpretations, as a life over sin in its worst forms. In a word, church-extension, if founded on apostolic principles and pressed with the spirit of a crusade, using calculation indeed, but depending even more, far more, on "the dynamics of faith," is our true programme for mission work.

Such mission work the Universalist Church must do or perish. A temporary stay of judgment, a pittance of toleration while its structures disintegrate, is the utmost fate will grant to a "has-been" church. A church no longer growing is already moribund. It may command a certain tenderness for the sake of what it was or tried to be; but its room is needed for active enterprises, and it will "have to go." Now, mission work is the synonymn of growth, the evidence of life and the root of more life, the replenisher of waste material, and the gatherer of enlarging powers. To doubt a church's possibility of self-expansion is to cast suspicion on its title to existence. And whether that possibility be mighty or meagre depends upon its capacity to be of use to the world.

Our theme, then, thus sifted and focused, comes to this: What are the "possibilities" of propagating organized Universalism; of adapting its ministries to the needs of "many men of many minds;" of bringing it to the front as a life-force, to give shape to affairs, both public and private; of popularizing the doctrine and crystallizing its regenerated products

into a mighty and magnificent machine, a sort of "universal" implement of evangelization, — into a great church, which implies also a "big church"?

We may assume at the outset, as the fixed verdict of history, science, and reason, that no church grows large and powerful, no philosophy wins wide acceptance, unless they somehow deserve to, unless they meet a want and render a service. Here "natural selection" reigns untrammelled and relentless: for organizations are inevitably selfish; no sentiment of pity or benevolence tempers the tournament in which their rival claims are adjusted *vi et armis*. Fitness commands prevalence, — not necessarily moral or intellectual superiority, but availability, *adaptedness* to the situation. Chance, artifice, Jesuitism, play but a short-lived part. It is, indeed, a pleasing delusion, with which cowards, weaklings, and sluggards solace themselves, that the world is duped in the selection of its pets, and that *they* are left to mope in neglect, not for want of parts, but of a patron. The world, however, is no fool, though seldom truly wise. It takes what it fancies, and what it does not fancy it leaves alone. Is the world to blame if it buries without a headstone the "mute, inglorious Miltons" who failed to sing? Let Milton sing his divine song, and this same world, facile jade that she is, though she disdain him at first, will dance to the music at last which is really musical.

Let us start here with confidence. Success belongs to those who achieve it. Let us not whine about "our special problems." None can be the butt of

fortune save those who cringe to fortune. Obstacles confront every forward movement. They are a challenge to heroism, not a summons to surrender. They test the genuineness of conviction and the sincerity of consecration; when well sustained they give balance and momentum to a cause, as a bird's poise and self-command in the air depend upon the downward pull of gravitation and the resistance of the atmosphere against which it smites its wings. The lists are open to us in the hospitable arena of Progress, and every knight in Christendom is invited to show his valor and his skill. Do we doubt that in arms and in armor we excel them all? Upon our art, then, upon our keenness of vision and energy of stroke, upon our ardor and endurance, will depend the issue. May the best cause win!

If, now, it is a trustworthy statement of the principle of success, that is, of growth and power, to say that success comes by law, not by favor, that it must be *earned*, and that its prime condition is *service*, the crucial question under our topic is: —

WHAT IS THE UNIVERSALIST CHURCH PREPARED TO DO FOR THE WORLD?

Which of its varied needs is she fitted to answer?

The natural, the spontaneous reply of a chorus of voices to this bull's-eye interrogatory would be, We have *the truth*, the real gospel. We stand ready, and we feel qualified, to offer reassurance to minds rent by doubts; to unriddle much of life's most puzzling

mystery; to give comfort, cheer, guidance, to all. Our faith is revelational; it is rational; it is inspirational; it is sunny, though serious; it harmonizes the providences of God and the faculties of man; it is democratic; it anticipates and allows for progress; it embodies the genius of this best age the world has had; it welcomes science, evolution, even revolution in its place, while religiously holding fast to the heritage of past uplifts, — in a word, it "meets the needs of man both for time and for eternity." Could any service be greater than to equip the world with such a faith?

The confident tone with which this answer would be given springs from the entirely just assumption that human nature needs and is seeking a true faith. After a perfect philosophy, however hopelessly, the mind is forever doomed to aspire. And not as a mere gymnastic for our wits are we thus driven to court the sphinx; the passion of inquiry has its root in the sense that the unknown is none the less the actual, and that our fortunes lie at the mercy of its hidden play. That one hypothesis chases another on the stage of thought proves not the futility but the activity of the quest. That no man's theory is demonstrable only shows the infinite scope and variety of the problems. Deep as the nature of man, and urgent as the perplexities of his experience, is the demand for "more light." Whoever can supply that demand may count upon the world's ultimate homage.

That Universalism is such a faith as the world needs and is seeking I, at least, have no doubt at

all. Without raising any idle and irritating questions as to its "finality" or its all-inclusiveness, I confess that I do anticipate its ultimate acceptance as (in outline at any rate) the universal religion. The rapidity with which its cardinal and characteristic canons, flouted for centuries, are being invested with axiomatic force in common reasoning, augurs nothing short of complete triumph, and that perhaps presently. How will it fare with the Universalist Church in that immense transformation?

Let us analyze a little. When we announce our readiness to give to the world "the truth as it is in Jesus," we imply two things: (1.) That we have not only grasped this truth as a scheme of thought, but have tested it, absorbed it in our own life, and so are in position to vouch for it and illustrate it experimentally. (2.) That we understand the problem of "distribution" as distinct from that of production, and are provided with the system and the apparatus for getting our ideas to and into men. Here there is occasion for honest self-examination.

A new faith that does not first visibly touch and transfigure the life of its founder, how can it hope to commend itself to the sober second-thought of men? They will say to him: Physician, heal thyself. The primary test of a faith is its power to inspire faith: faith in one's own faith is the core condition of conquest. Does the Universalist Church believe in Universalism? Is it "saturated with its own principles"? This is an ungracious question, but to ask it faithfully of ourselves may forestall a less kind

probing by others. It is a favorite remark with us that men of differing creed do not truly believe what they profess. Could that possibly be said of us too?

We have long since agreed that Universalism is not to mean merely a dogma of destiny; that it is a full and comprehensive theory as to beginnings as well as endings, relating also the present to both past and future, and interpreting life as it unfolds by universal principles. It is a religion to bind the conscience, fire the heart, purify the judgment, and introduce men here and now to the eternal verities. The God whose love by and by will guard his offspring from evil, so guards them *now*. The happiness of holiness, which is to constitute heaven heavenly, would so constitute this mundane sphere if given a chance. The present is pregnant with all the future; "God is in his heaven;" ineffable love wraps us round and whispers its passion in our ears: up, Soul, and enter into thy joy!

To actually believe the old dogmas, we have been often and justly told, would wither the natural affections, fill the mind with horror, unseat the reason, and bring the chaos of madness or despair. To actually believe the doctrines of Universalism, I should say, must raise the spirit to an ecstasy, almost a delirium of "joy unspeakable and full of glory." To entertain those sublime faiths coldly, calculatingly, would seem as impossible as to look at the sun without blinking. What! *Is* God our Father? *Are* we now his sons, sharing his nature, and prerogatived to exercise his functions? *Is* his secret with those who

reverence him, and may we dwell in his hiding-place, and abide under his shadow? Is he now hovering us as a hen her chickens, and counting the very hairs of our heads in the fondling of a mother's affection? Is it our privilege to give him our hearts, to have him take up his abode within us, to live close to him day by day, and to grow into his likeness through infinite progressions? And is it the significance of life, that he is schooling us to the use of our powers, refining us by sorrows, and hardening our fibres by discipline, that we may have the whole creation at our disposal, and enjoy it in heightened ratios forever? Do we assent to these overwhelming truths, and are we unstirred by them? Do we preach them and hesitate to practise them? Do we insist that heaven on earth is a feasible thing, while indulging an earthly tinge in our very dreams of heaven?

If the Universalist Church were really possessed by Universalism, I think the world would soon be at its feet. We should then be marked as having "been with Jesus." The witness of example would convince even the stupid and stubborn. The face of Moses shining from his audience with the Most High gives him more authority than his tablets of graven stone. It is not enough that we be "as good as our neighbors;" we should be as much brighter and mightier as our thought is brighter and grander. And only in the measure that we can say, We speak that we do know, and testify that we have seen, are we really qualified to teach the world our truth.

Universalism *is* the coming religion. But it is

not coming solely nor chiefly by the quickening of wits and the diffusion of intelligence. Its great expounders and apostles are rather the hearts that have caught fire from the divine fire, and the lives that radiate Christlikeness among the dingy scenes of time. Do not understand me to deny or depreciate the necessity for an intellectual basis of religion. I am assuming that basis as belonging to our faiths, and emphasizing, as Joseph Cook loves to jingle it, the insufficiency, but not the inefficiency, of such a basis. I am only declaring the truism that life is more than truth; that character as a whole is greater than any one factor in character, though that factor be reason itself.

I said above that another promise is also involved in our offer to endow the world with an adequate faith. It is one thing to have grain in the bin; it is another to get it to market and find a purchaser. The entire complex problem of transportation is implied. It is not always the man who knows most who makes the best teacher. A degree of mother-wit and a personality are required. In order to command a hearing for its new great thought the Universalist Church must be not only a student, but a master of methods. How are we fixed on that score?

First of all, have we a clearly conceived *policy?*

There are four or five programmes of propagandism to choose between: —

(*a.*) A rigorous, intellectual type is approved by

some. It proposes a church of culture, of pastors given to specialties in science or literature, to lectures, to scholarship, of pews occupied by a studious, investigating class, or at least by inquisitive minds, proudly wearing the Athenian badge. It sets its hope on education, on the dissemination of thought, and the awakening of reason. On the whole, it distrusts emotion as the fever of weak natures, and utterly declines to employ any sort of *ad captandum* style that may win the will in advance of the judgment. Its mood is dominated not so much by the passion of learning as by a theory of evolution by enlightenment alone. In general, it is an earnest, clear-visioned programme, and by no means an unfruitful one.

The church which shows the mightiest grasp of thought-questions is bound to command a proportionate influence, sooner or later. But there is a handicap. Whether it be that absorption in intellectual inquiries leaves the other sympathies to wither in neglect; or whether it be that a predilection for such inquiries argues a corresponding indisposition for reckoning with other factors in man's manifold character, the fact is, I think, that conspicuous philosophical or thought tendencies or aptitudes are seldom found in combination with similarly striking capacity for the other functions by which a church ministers to human needs.

The influence of such a body of readers, thinkers, writers, critics, is of course out of all proportion to its numbers. It may be said, if that is a comfort,

that the intellectual denomination preaches to the preachers, and teaches the scholars of other denominations, through whom at second-hand or third-hand it finally gets to the multitude. But numbers, popularity, it does not attain. As a mission worker in the sense given above, it is not a marked success.

Is this the kind of church ours is, or is to be? I think not. Our genius is not of that sort. Our history does not run that way. Our standing, what we have, is not based on our culture. I do not say this with any glee, for thought-talent is a glory which no sane mind could despise. But the fact appears to me to be that in this sphere, while by no means unhonored, we are not destined to stride before and show the way to our fellows. We are not now at the head of that column, and there is no reason to flatter ourselves that we belong there. Nor could we commit a stupider blunder than to abandon our proper speciality, and strain after the unattainable. We ought, of course, to do our best as students and educators. But it is possible to over-emphasize that duty, and we have more than once been drawn near the perilous edge by a one-sided counsel.

(*b.*) Churches have won power and popularity by social pretensions. We are forced to recognize that influence as a sad commentary on human sincerity and courage, when we see those who confess their sympathy with our creed, wooing prestige and high connection by "bending the pregnant hinges of the knee" at other altars. But the way out is not to essay to set up a competing court. Social eminence

comes, indeed, by purchase; the price is *antecedent* success. The flock of fawners and flatterers will come fast enough upon the heels of victory. Perhaps they would not be of much use to us before that. No; we must win by an appeal to higher impulses, and regard this mania for "society" as only accenting the need of a true life from above.

(*c.*) There is, again, the ceremonial and sacerdotal type of administration. That it does satisfy a craving it would be folly to question. Is it a wholesome appetite? Partly, I think. It is difficult in advanced life to recall true impressions of the tastes and propensities of childhood or youth. This is so also of the race. "First the natural, then the spiritual." But the spiritual "man" is in danger of under-estimating the want that still survives in others for "childish things." A picturesque mode of worship, a concrete presentation of truth by symbols and postures, a breviary that puts words into the mouth of the many whose thought-organs have hardly yet begun to operate, this has its use. The Friends go to the other extreme, refusing all adventitious aids in a worship which is blasphemy, unless offered "in spirit and in truth." We may like this way better, but we must know that few men are at present ripe for it. Of the purely priestly type we can make little use, though even that may be "good for babes." It is not *our* cue to coddle the sense of weakness and dependence by interposing a proxy between the devotee and his God, and tempering the divine benison by its bestowal at second-hand. But neither is it

our cue to pretend to a spiritual elevation which we have not attained, which certainly many to whom we minister have not attained, and to try to deal with "infants in Christ" as if they were full-grown men. In a word, there is nothing opposite to the genius of Universalism in an enriched ceremonial, and we have doubtless much to learn on that line. The conquering Universalist Church will not scruple to stoop to the world's level in order to lift it up. But it has no peculiar call that I can make out to take the lead in what is already so well overdone by more than one "big church."

(*d.*) If we do not find the policy suited to our genius in a purely intellectual propaganda, nor in affecting the prestige of "society," nor in the crucifix and prayer-book, perhaps we mean to get our message to mankind by "inspirational" power. This does not mean the same as emotional excitement. Still, its touch upon the life is through the sensibilities. Particularly it appeals to "the spirit in man" by the mercies and the love of Him who is the Father of spirits. It aims to excite a worthy response to the divine passion. Its ministry is in a way impressional. Its ideal is not so much clear thought, as strong, true, noble feeling, but this founded of course on previously acknowledged facts. It seeks to comfort by a rehearsal of the wisdom and affection of God, and by the hopes which the nature of things engenders. It seeks to cheer by recalling the vitality of justice, the certainty of triumph for righteousness. It calls the worshipper in by the fraternal

fervor of its invitation, and sends him forth renewed in courage and resolve to put to use the life that now is. Such a church must be a church of prayer, and, I *think*, of prayer-meetings. It must maintain a hallowed sanctuary, and keep its doors open as the gates of heaven, that are never shut. It must magnify the claims of the spirit, and exact heavy service from its members. It must rest in apostolic principles, and count it a joy to be found worthy to suffer for the dear Name's sake. It will be a hive of industry, but may not attain to the variegation of "the institutional" church. In brief, its ambition will be to make the divine Shechinah available for succor and inspiration to all who visit its temple.

Is this to be our great work? With our gracious gospel in our hands, are we to make it graphic and vital to men by the eloquence of an exhibition of its spirit and power in a church bursting with sublime enthusiasm? So that men will come in to our fire as out of a blizzard? I confess that this seems to me wholly germane to the revelation of God and God's ways which we hold in trust. If not so, I do not know how we are to be the almoners of our great truth to men. Other doors of usefulness are ajar, but they open into limited fields. Other types of service are honorable, but they minister each to a class. It should be practicable for a faith of such universal promise as ours to find a mode of administration equally inclusive. We that proclaim salvation for all have no right to confine our actual sympathies to a part. The inspirational type is for

all alike. It takes men as men, not specifically as rich or poor, ignorant or cultured, sinners or saints. All are poor, all are ignorant, all are sinners in their degree. And it is the sin, the poverty, the ignorance, that gives them trouble, not virtue, knowledge, or riches. Strength, help, life, every man needs. The gospel, truly delivered, gives these. Preach the word, the truth of a divine administration now and every moment in progress, — wise, gentle, beneficent, but strict also and persistent. What the world needs more than new light is an *appreciation* of these sweet central facts.

But I do not mean that the pulpit is to do all this preaching. Every disciple must be in his turn a discipler. Life, each day's behavior, will tell the story. He that loves will discover himself. You cannot bottle up warmth; it must out. And so the true inspirational church will also be a church of good works. Indeed, these always go together. It makes small difference at which end you begin. Get folks to work for God, and they will develop a passion for him. Get men to love God through contemplation of his goodness, and they will presently apply for an appointment to active service. This is the evolution of the mission spirit. The inspirational church is operated on the mission plan *all the year round.*

Do not imagine I am pleading for bluster and "fuss and feathers." I do think that the Salvation Army and the Methodist camp-meeting have something to tell us of the ways of the spirit; but

I fancy we can have as warm a fire with less smoke and less sputtering. A rational fervor, such as Paul felt, such as Jesus felt, inspired, too, by the same noble ideals and the same grand picture of God's universe, — that is what contains the possibilities of growth by pre-eminent serviceableness in the Master's kingdom.

Three recognized factors enter into the harvest, — the seed, that is truth; the soil, that is human nature, whether in its primal elements, or as warped and abused by conduct; the sower, that is whoever has the message.

The possibilities of mission work in the Universalist Church lie in these three factors: —

1. If our truth be God's truth, no man can gainsay or resist it. If our interpretation is right, it invests us with the keys of heaven. In the possession of that truth we are the cynosure of the universe. Behind that truth is the full headway of creation. This is the "judgment" which is to be "set on earth" and for which the isles are waiting. It *must* be "the power of God unto salvation." It shall "accomplish that to which it was sent out."

This sounds large, but is it not what our position and historic claims imply? Do our pretensions stop short of this height? Do we doubt that what we teach Jesus taught and died to illustrate? Have we the courage of conviction to believe that the triumph of this truth "stands not in the power of men but of God"?

If Universalism be true, *all* possibilities of self-propagation are in that fact. It is nothing to say that other thoughts have pre-empted the minds of men, and that pre-judgment has barred the door of appeal. Truth has an eternal right of way. Only get it told, give it a voice, men cannot choose but hear. Light must enlighten as far as its rays can pierce. Lift up the candlestick. With all its array, error is but a puny thing. It is most secure when it can hide its features behind partial truth. But darkness vanishes when the light is brought in. The mind is helpless before an obvious fact. Treason to light, that is possible. But then the entire nature takes up its cause, the universe fights the traitor with relentless rigor. The battle is too unequal; he must yield. If we have the truth, as we profess to think, if we can succumb to it, and let it use us as its facile instruments, our triumphant missions will girdle, will occupy the globe!

2. The seed then is perfect. What of the soil? Are the conditions ripe? Is the season favorable? Even the best seed will not root on the "highways." Nor can we hope for a crop from the surface of a "rock." While "thorns" and weeds may thin the harvest to pitiful meagreness. Is there any "good ground"?

Of the opportuneness of the present moment for an aggressive liberal campaign, so much has been well said by others, that there is little need for analysis and evidence here. Surely no one can question that all the thought-movement of the age is in our direc-

tion. All the new osophies are affirming our characteristic faiths. All the new ologies are breathing our hopes. Science, literature, reform, even politics, — each has caught and prolonged the strain. The genius of the age is resolute optimism. And *change* has lost its terrors where so much is continually changing. The world is on the *qui vive* of anticipation, ever looking for something better. A degree of prejudice remains, like bad air in a hole, but a thorough ventilation is inevitable in these breezy times. Our hour has come. Public attention may be preoccupied, but it is not wantonly withheld. It is not because we are hated, but because we are small and weak, that we attract no more notice. Certain it is that the world will welcome no message opposite to ours. Its parliament listens respectfully to all, but its sympathies are with the broad, the rational, the earnest, the sanguine. Never was soil more hospitable. Unless we distrust the divinity of our message, we have no reason to distrust its hearty reception in human thought and life when once we boldly "broadcast it o'er the land."

But there are some who say that our seed will thrive only in high latitudes; that the "natural" man is not ripe for it; that it presumes a certain antecedent culture, a measure of enlightenment and refinement; that it is unsuited to "popular campaigning;" that our part is to operate in the "finishing-room," so to say, receiving there the well-advanced product, and putting on the final exquisite touches. In plain prose, that our philosophy is so elevated, so

profound, so esoteric, that only the intellectually and spiritually *élite* can appreciate it. The "masses" want superficiality and claptrap; they are to be taken by noise and theatricals, by sensuous appeals, by excitements, and other such *modus operandi*, which is quite out of our line.

Unless this fancy is begotten of an anxiety to find a buffer against criticism, or of an unconscious aristocratic squeamishness about mixing with "the common herd," I can hardly account for its existence. I do not give it credence, no, not for an instant. The truth is, that Universalism is the very simplest, most natural, and most intelligible theory of things. It includes no complicated mechanism, no affronts to common-sense and common experience; creates no deadly antagonisms between the faculties of our nature; tells a plain, unvarnished tale that a child can understand. As compared with the mysteries and self-stultifications of Calvinism, it is transparency itself. What is there esoteric in the teaching that God is love; that he is our Father; that man's true life is in loving and obeying him; that as we sow we shall reap, and so on? Not one legal fiction, not one verbal quibble, is necessary to set forth this description. Some problems remain and some obscurities; but wherever we have left the beaten track of tradition we have emerged into sunlight. Over prevailing opinions we have every advantage on the score of simplicity and intelligibleness.

But is it not inevitable that Universalist preaching should be marked by a certain elegance, a certain fine-

ness which *hoi polloi* do not relish? Is it possible to be true to the genius of our rational faith, and yet get down to the plane of "common folks"? Is it possible to give an essentially spiritual religion the picturesque, concrete, vernacular quality which "takes" with the many? Can we carry it to the slums with any chance of winning and holding attention?

Well, why not? Is Universalism Christianity? If not, what are we here for? If so, is Christianity fitted for popular presentation? Was Jesus a Universalist? Was Paul? Did *they* reach the "common people"? Did they sacrifice the dignity of faith to do so? As a Universalist, what hinders me from "getting down" to the fallen, the degraded, the simple-minded and shallow? What but some unworthy ambition to be exclusive and select? What but a distaste for "publicans and sinners"? What but emptiness of the doctrines and life of the real gospel? What but the fact that I am not serious, have been playing at religion? There is no other reason why the story may not be uttered in a warming, "converting" way; why it may not pluck the wicked "like brands from the burning." The "grace of God in our hearts," and a sufficient "zeal for souls," will give us the Pentecostal vernacular which reaches all alike.

It is certain that we shall never be a popular church unless we try to be. We have never yet — I say it cautiously — tried to be. We have had misgivings about the propriety of such an effort. As to the adoption of innovating methods, we are, I think,

the most conservative church in America to-day. The criticism which Christ incurred and braved, that he was not particular enough about his fellowships, and was lax in his personal habits, we dread that more than almost any other. We will not walk in slippery places for fear of a humiliating fall. We hesitate to speak out lest some one should start a laugh against us. This appears to me to belong to the present temper of our communion. Who of us is not affected by it? But if *we* are tongue-tied, Universalism is, nevertheless, eloquent. That glorious faith is not dependent for a true and potent telling upon rhetoric, grammar, a college diploma, an elegant manner, or any such thing. I do not see why the Salvation Army might not use it amid their tootings and drummings, just as well as the screed of rags and patches they do use. And though I say again, I do not hope for a Universalist Salvation Army, at least after General Booth's style, I am convinced that the church which hesitates in this age to break out of the beaten path, in the spirit of Hannibal, who cried with the ice-clothed Alps before him, "I'll find a way or make one;" the church which hangs helplessly to conventional types, and fails to strike a popular chord, that church is lost!

I have an idea (heretic that I am!) that the preachers who are to carry Universalism to the "common people" must come from that level, and be taken in, too, without previously extracting the sympathies and predilections which will make them at home in downright mission work. It needs one who has felt

the pinch of poverty to enter into the feelings of the poor; an ex-sinner (!) to get hold of the active sinners; not invariably, of course, but commonly. I am sometimes sceptical whether the bookish flavor imparted by the schools is worth the cost of mother-wit, which is often sacrificed to attain it. Sure I am that no one type of pulpit or pastoral ministration will make our church efficient on all the lines of its opportunity. The danger is not in too much learning, but in an inflexible, one-featured policy, which, not daring, or not desiring, to become "all things to all men," becomes less and less to any man.

I have thus tried to show that the possibilities of mission work in the Universalist Church are limitless in so far as they rest either in the truth we have to offer, or in the receptivity of mankind towards that truth. If any limits exist they pertain to our preparedness for a competent administration of this resistless truth. I have indicated my thought that pre-eminent service is not to be expected from us in the way of a mere intellectual leadership, nor yet as fashion-makers in the "social" arena, nor as exhibitors of ritual or sacerdotalism, though in each of these regions we may play a respectable part. I have confessed my conclusion that our great *rôle* is that of an inspirational centre, an interpreter of dogma by life, which shall at once convince, instruct, and invigorate. Upon our capacity for this depend our possibilities of mission work.

We can do anything we have a mind to do. A

divine message and a needy world afford us boundless opportunity. But neither the divinity of the message nor the need of the world will of itself crown us with any laurels. A thorough-going discipleship to our own doctrines, — that is the one requisite. Cities and villages, yes, nations, are wide open to our entrance. Faith and heroism must show the way. We shall not win by calculation, but by consecration. There is no danger of going to extremes: there *are* no extremes of love and sonship to God. And let us bear in mind that *error* earnestly pushed, with the abandon of unquestioning trust and fearless loyalty, is a much more effective combination for practical power with men than speculative *truth* coldly held and feebly championed.

The hope I have for the future of our cause is based upon evidence of a growing perception of these laws of success among us, and a manifest and rapid rise of our spiritual temperature. We are warming to the work. We are discovering our mission. We are being penetrated with the significance of our own creed. We are gaining ground. I believe we are to show undreamed-of capacity in the direction of a practical incarnation of the true religion. Awakening activities on every side betray the quicker pulsation of our denominational life. The tides of God are rising. Room, room, for the larger inspiration! We shall yet see of the travail of our souls and be satisfied.

BROOKLYN, N.Y., *January, 1894.*

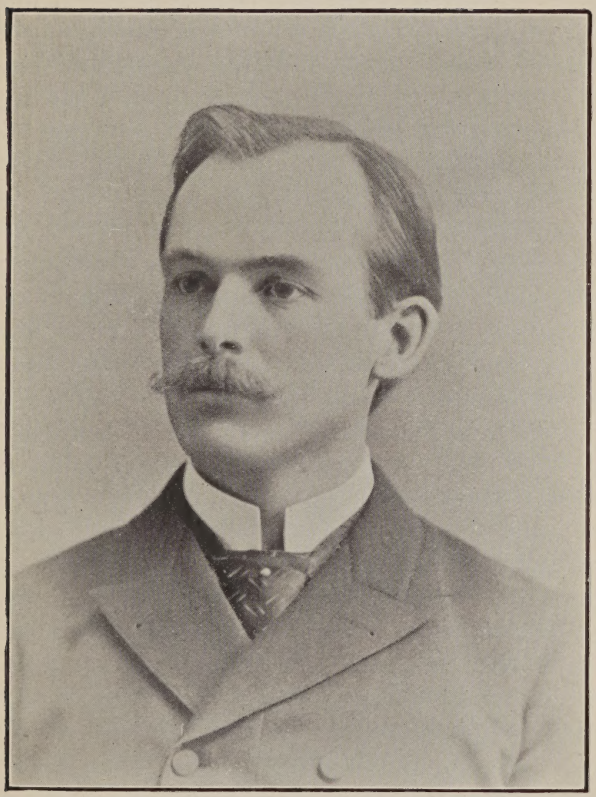
III

OUR WORK IN THE WEST.

BY REV. R. A. WHITE.

THE opportunity and duty of the Universalist Church is in the West; that is, in that unconquered country west of the Mississippi River. Missionary opportunity is not of course exhausted in the East, but it is limited. Universalism has worked that soil for a hundred years or more — worked it successfully too. Its achievements there in the face of years of bitter opposition and religious ostracism constitute a record of which we may be justly proud. Universalism is native to the East. It was cradled there. Its first bitter struggles for recognition were there. So it happens that both officially and numerically the chief strength of Universalism is in the East. Its publishing-house is there. Its denominational headquarters are there. The officials, both of its General Convention and its publishing interests, live, with two exceptions, east of Central New York. The Universalist centre of gravity, numerically, is still east of the Hudson River. Boston is its hub.

Slowly the denomination has been throwing its forces westward with advancing population. It al-



REV. R. A. WHITE.

ready has a firm hold upon the great lake region. But into that phenomenally increasing population west of the Mississippi, Universalism has done little more than throw an advance skirmish line. Ninety-five per cent of our church property, ninety-four per cent of our church edifices, and ninety per cent of our young people's societies, are east of the Mississippi. Of our 45,000 families, less than eight per cent, of our parishes but twelve per cent, and of our Sunday-school enrolment, but seven per cent, is west of it. The majority of these Western parishes are small and in small towns. Leave Minnesota and Iowa out of the account, with their 1,814 families, and the remainder averages but twenty-three families to each parish. That is, exclude two favored border States, and but four per cent of all the Universalist families in this country is to be found in that vast territory west of the Mississippi. Our parishes there, including the two States just excluded, are, all told, but 122. The Unitarians report but eighty-one. Here is, indeed, an unoccupied field for a Universalist propaganda. The times are ripe for it. The situation demands it. Every circumstance in the West throws down its challenge to Universalism as one of the knights of the liberal faith. There is nothing better or more imperative for our church to do than to concentrate its noblest energies upon a conquest of the West.

First, Universalism ought to push into the West to seek its own. A great Universalist constituency, trained in the mother churches of the East, has for

years been scattering itself through the Western cities and towns. Every large city west of the Mississippi has scores of men and women bearing the Universalist brand. Their denominational identity is being gradually lost. Some drift into, and in the second generation are absorbed by, evangelical communions. But the greater misfortune is that the majority, having no liberal church to interest them, lose touch with religious interests altogether, and join the growing army of the unchurched. It would prove no unprofitable task to send missionaries into every large Western city, just to find and "round up" every one with the Universalist mark on them.

Second, Universalism ought to concentrate its missionary efforts upon the West, on account of the large and increasing class of theologically unmoored people which waits the reasonable word of religious interpretation. A few of them are still in evangelical communions, enduring a gospel they cannot accept. The great majority are in apparent revolt against all religion, and outside the church altogether. Yet they are neither iconoclasts nor scoffers. Among them are the brightest and most serious people of the West, —lawyers, doctors, teachers, and successful business men. They are religiously adrift, not because they prefer to be, but because their mental cables have been cut by false interpretations. All the religious anchors they ever had are left sticking in the mud of traditionalism. At heart they are truth lovers, and, in a way, truth seekers. Scores turn to almost any new statement of belief which promises a mental rest

ing-place. That theosophy finds followers by the hundreds, and that even the Oriental religions are in favor with many, finds explanation in part in the mental migrations of an unchurched class out in search of religion. Spiritualism and ethical culture movements are taking deep root in the West for the same reason. Something positive to fasten to, the healthy mind must have. It is a sickly intellect that can feed forever on negations and be satisfied. Those who turn from the church to follow these new forms of faith, justify their action on the ground that they find there a positive form of belief which Christianity, as presented to them, does not offer. Better an ardent theosophist, they say, and rightly so, than a mental wandering in the chaos of negations.

This, briefly, is the situation in the West, — an increasing class of people religiously adrift, yet in an attitude of expectancy. This class is not, to be sure, wholly peculiar to the West. The unchurched have no geographical preferences. The situation has this advantage, that opinions are not so permanently fixed in the West as in the East. Even unbelief has little more than hardened at the edges. It is receptive of new ideas. Its revolt is less against religion than against a form of religion. The majority of the unchurched of the West have never had the opportunity of hearing a reasonable interpretation of Christianity. A bright business man came to a Chicago preacher, after the sermon, saying, "I had supposed that I was an infidel of the worst type. Since hearing the sermon I am not so sure about it. I never heard reli-

gion interpreted that way before." Inquiry revealed the fact that he lived in a city beyond the Mississippi where there was no liberal church of any kind. He had the making of a first-class, ardent, liberal Christian in him. This man is a type of thousands in every Western community, — ready to accept the truth when that truth shall be fitly spoken.

But the evangelical church of the West has no acceptable gospel for such people. Their divorce from the traditional communions is final. Strange as it may seem, Western orthodoxy has less elasticity than the Eastern type. In the midst of the freest and most liberal life in the world, the old line churches remain illiberal. The liberal church alone has an acceptable word for the unchurched of the West. If this class is saved to the Christian church at all, it must be reached by some form of liberal Christianity. A broad, tolerant Universalism, freed from all creedal obscurations, can, if it will, carry an attractive and acceptable message to the wavering belief and unbelief of the West. Ability and opportunity become duty.

Third, Universalism ought to advance its forces into the West because population is shifting that way, and the many problems of social life in which the church is deeply interested are shifting with it. The centre of population of this country is already in Indiana, and is pushing westward at the rate of eighty-two feet every twenty-four hours, or five miles each year. This means that the vast territory west of the Mississippi, containing two and one half acres to

every one east of it, is rapidly filling with people. Twenty-five per cent of our population is there already. This tide of westward moving life will be accelerated rather than retarded. A constantly increasing stream of population will be attracted from the congested centres of the East and the Old World by the matchless wealth of Western resources. It cannot be many years before the centre of population will be at the Mississippi. When that happens the sceptre of national destiny will have passed into the hands of the great West. A wise missionary policy ought, so far as possible, to anticipate the time when the population west of the Mississippi is as great as the population east of it. We should be among the pioneers, enter the country, stake out our claim and be ready for business.

But with this rapidly shifting population, shift all the human problems in which the liberal church is intensely interested. The time is not far distant, if it is not already here, when many problems heretofore belonging almost exclusively to the East must be solved for the West at least, if not for the country, on Western ground. The problem of the "new education" must with the rapid growth of educational institutions be solved for the West in the West. The question of capital and labor is shifting into the West with the rapid concentration of capital and the growth of commerce and industry. The West may yet solve the labor question for the whole country. When the centre of population reaches the Mississippi the West will have fifty per cent of the Congressional represen-

tatives instead of less than twenty-five per cent, as at present. Then the question of honest government, as well as matters of legislation, will be equally in the hands of the West.

Questions of even closer interest to the liberal church, and to all churches for that matter, are shifting into the West with the growth of Western cities. The increase of the urban population there savors of the marvellous. In 1880 there were but fifteen cities of over 20,000 west of the Mississippi. In 1890 there were thirty-five. A few examples taken at random will serve to indicate the phenomenal growth of Western cities. In ten years, that is, from 1880 to 1890, Omaha increased its population 109,000, or 360 per cent; Duluth 29,000, or 850 per cent; Pueblo 21,000, or about 660 per cent; Seattle 39,000, or over 1,000 per cent; Dallas 27,000, or over 260 per cent. The importance of all this upon the moral conditions of the West cannot be over-estimated. It means that the social problems peculiar to large cities are fastening themselves upon Western life. Questions of honest and efficient municipal government, poverty, crime, temperance, and the tenement house, intensify in cities, if they are not peculiar to them. The West is now forced to grapple with all the problems which for a century or more have faced the more populous East. The evils of Indian massacres, cowboy raids, the carouse of the mining-camp, are to be exchanged for the more subtle evils of civilization. The moral change which is stealing over the West with the substitution of urban life for the nomadic life of its pio-

neers, is real and significant, not only to the West, but to the whole country. The moral destiny of the nation is peculiarly in the hands of the West. Given a strong, healthy, moral life there a half century from now, and the moral strength of the nation will be multiplied. Whatever helps mould the life of the West will mould the national life.

These various industrial and social changes must be met with moral and spiritual forces. Legislation cannot make good men, and without good men the solution of the intensifying problems of life in the West is hopeless. Into the opened veins of the West must be poured an infusion of Christian ethics and Christian hope. Every church has a mission to Western life. None more so than the Universalist Church. None has a better or more hopeful word. And nowhere can Universalism say that word to better effect than in this plastic, formative life beyond the Mississippi. The unsolved questions are easier of solution there than in older and more conservative communities. They are less in the toils of tradition and precedent. Even its immoralities have not yet hardened into traditions and fixed forms. Pioneer life is usually vicious from impulse rather than from calculation. The West is in its impetuous youth, with vices enough, yet lacking the cool, deliberate, calculating viciousness of older communities. In this unformed life Universalism can find a field for its largest ambitions, an arena for every unused power. In this free atmosphere, unfettered by traditions or definitions, Universalism can find its essen-

tial self, discover its real power over men. The Universalist Church needs the West for the full unfolding of its own best destiny. On the other hand, the West needs the spiritual and ethical contribution which Universalism has for it. No richer treasures of truth, nor none more needed, can be contributed to Western thought than God's fatherhood, man's brotherhood, faith in the intrinsic worth of man, the inexorableness of moral law, the invulnerability of good, and the vulnerability of evil. Every important circumstance, both of need and opportunity, urges the claims of the West upon the attention of our church as the chief remaining point for an aggressive missionary enterprise. Its rapidly increasing population, presenting as it does an unsurpassed field for denominational extension, the opportunity it offers, if we will make our motive and policy large enough, of helping shape the moral and religious future of Western life, might well arouse all our latent missionary enthusiasm, and enlist our many unused forces.

Now, for a successful Universalist propaganda in the West, several matters of policy are indispensable. To be sure policy, alone will not insure success. The best missionary policy will fail where there is lack of missionary enthusiasm and a consecrated leadership. An engine without steam is scarcely less useless than an elaborate policy without an unconquerable enthusiasm back of it. Scarcely better, however, is enthusiasm without a wise policy. The missionary bird must have both these wings. Clip either and its flight is uncertain. Enthusiasm, restless, cyclonic,

unconquerable, is assumed, then, as the primal necessity in capturing the West for the liberal faith. Now for a few other things, which, if less ethereal than enthusiasm, are nevertheless absolutely essential to the largest success in Western missions.

First, and of primal importance, is the selection of strategic points. Our church is limited both as to money and workers. It is good common-sense to invest our capital where it will bring the largest and quickest returns. To attempt to plant a Universalist church in every little town where a half-dozen families ask for it, is not missionary economy. The real strategic points of the West are without doubt the large cities, or such places as give every promise of soon becoming cities. Whatever the missionary motive, church extension, truth extension, or institutional church work among the poorer classes, the cities offer points of advantage. In the cities the population is massed. The same effort reaches more people than in smaller places. The city church, through the medium of the daily press, open to all bright progressive movements, reaches a vast constituency which never sees its doors. There are fewer churches per thousand people in the cities than in smaller places. The average Western village is crowded with competing churches. Six half-starved churches struggle for existence where there is room but for two. This is sectarianism gone mad. Few, if any, of the large cities have churches in proportion to the population. Chicago has but one church to every 3,600 of its population. If the healthy adults

of Chicago should all start for church some Sunday morning, at present a situation not probable, the churches could not find them seats. It has already been pointed out that in the cities the social and industrial problems are most obtrusive. There poverty and crime present their worst forms. In the city the church is always within arm's length of its greatest duty. The smaller towns have their need, no doubt, and missionary effort in such localities may sometimes be expedient and justifiable. There is some reason in the plea that in the smaller places we train a constituency for the city church, since the population of the cities is fed from the villages. But of what use to train a constituency for the city church when we have no city church. Get the city church first. Economy, opportunity, and duty unite in making the large cities the chief points of missionary advantage.

For one reason or another Universalism west of the Mississippi has avoided rather than sought the larger centres of population. Out of 122 parishes, there are but ten so far as I know, or about eight per cent, in cities of 20,000 inhabitants or over. In two of these there is preaching but one-fourth the time, leaving practically but eight cities of the size mentioned in which we are doing aggressive work. Our Unitarian friends are wiser than we in this matter. Twenty-five per cent of their churches west of the Mississippi are in cities of over 20,000 inhabitants. That is, they are already in at least twenty of the great cities there. As for our church, if all our

energies and money were concentrated upon Western cities, we could by no means meet the emergency. West of the Mississippi there are no less than twenty-six cities of over 20,000 inhabitants, and two of 19,000 practically unoccupied by Universalism. In five of these cities the unbounded enthusiasm of one man has within a year or two broken ground in a modest way. In those five cities there is no permanent preaching or aggressive work as yet. Practically, therefore, twenty-eight cities in the West, of over 19,000 inhabitants, wait our occupancy. If we add to this estimate Michigan, Indiana, and Illinois, thirteen more cities may be included, making west of the Ohio River no less than forty-one cities of 19,000 inhabitants and over, some of them reaching beyond the 100,000 mark, which invite our missionary enterprise. In every one of these, with few exceptions, a Universalist church could be established and made self-supporting in a few years if such work could but be made to command the united interest and support of our people.

Again, it must not be overlooked as a very practical matter that a special energy and push is necessary in the West. The people are impatient of slow and trite methods. Everything goes with a rush. Business is conducted on a gigantic scale. The West delights in enterprise, that is, in a big thing. Whether this spirit is a laudable one or not, is not now the question. The fact remains that the modest mission, hidden around the corner in an obscure hall, will not attract much attention in the average Western city.

A few faithful souls will always be found to stand by, even if the services are held in a barn, and much credit belongs to them. But the people of means, social standing, and culture, who ought to be reached, and must be reached if there is any large measure of success, stand aloof from such modest beginnings. There is a danger line in modesty, especially in missions. I sometimes think we are prone, usually from necessity, to cross it. The obscure hall, sometimes up one or two flights of stairs, in a hustling wide-awake Western city, is the poorest kind of missionary policy. The brown-stone front people will have nothing to do with it; nor is this the most serious thing about it, for the average well-to-do liberal family, moving in the cultured and well-to-do society of other churches, will have nothing to do with it either. We may, indeed, deplore that world spirit which refuses to climb two flights of stairs for its liberal religion, and prefers to feed on the dry husks of orthodoxy, rather than take a more nutritious faith on uncushioned seats. Nevertheless, here is the hard fact that it shies at the stairs and the hard seats, and mission methods might as well bow to the inevitable, and bend a little to modern social demands. The importance of starting right cannot be overestimated — starting in such a way as to give dignity and social prestige to the new faith at the outset. It will not be in our favor to have it get abroad in the West that Universalism is synonymous with a hired hall and a sewing-circle. If it must be a hall at first, let it be the best and most popular one in the city, a

place where the best concerts, and every great public meeting on matters of importance, are held. Good music and good preaching must be provided. The first impression is the winning one. If the situation demands it, have ushers in dress suits, and the morning service printed on the finest cardboard in the latest and most approved style of printing. If the public will have it so, make the new faith palatable by presenting it on a silver salver.

The mission in a Western city, or in any city for that matter, ought to begin in such a way and such a place as to attract *public attention* from the beginning. Every man, woman, and child ought to know within a month that a Universalist movement had reached the city to stay. It is a fact that a friend of the writer's was to speak at a gathering of Universalists at their place of worship in a Western city of over 100,000 inhabitants. This particular Universalist mission had been under way for a year or more. At his hotel he confidently inquired for the place where the Universalists held their services. No one knew. He took a horse-car and went into another part of the city, making inquiries freely. No one knew anything about a Universalist church in that city. Finally, after a good hour's search, he discovered his expectant audience at nine o'clock at night, in a hall up one or two flights, and strange to say but two or three blocks from his hotel. Now, this sort of thing might have done in apostolic days, when on account of persecutions the early worshippers were obliged to seek upper stories. But in a tolerant Western city,

where no danger is to be apprehended, there seems no good reason for a Universalist mission to so effectually conceal itself. It is needless to add, perhaps, that, after three years or more of hard struggle, this particular mission has a handful of families and no regular preaching. A new business going into a new place selects the most popular location, uses printers' ink freely, hangs out its sign, and says to every one: "Here am I." Missionary enterprise can well adopt in a measure the hustling methods of modern business. This does not mean a cheap sensationalism. It does mean adaptation to modern demands, and the application of business methods to religious enterprises. It is not to the point to urge that early Christianity proceeded in a more modest way. The West is not Palestine, and this is the nineteenth, not the first century.

Two things, at least, are necessary for mission work on a scale of enterprise and fitness. First, money and enough of it. Money makes it possible to buy the favored lot and build a church of brick or stone comparing favorably with the church across the way. It makes it possible to build the church at the beginning, getting the "new church boom" when it is most needed. Lack of money necessitates the wooden chapel under the shadow of the neighboring church of stone, the hired hall on a back street, and the acceptance of a building lot in the far suburbs, donated by some well-intentioned brother who is trying to work a boom in real estate. The Japan mission, the Harriman and Washington churches, ought to give

us courage. Given a specific thing in a strategic place, and Universalist pocket-books will open fast enough. Our people are generous with their money. Or in the present emergency, with these many Western cities unoccupied by any liberal faith, why not cross our tradition line and use some of the money we have? Money invested in live churches will bring larger returns in money as well as prestige than investments in stocks and bonds. At least, some provision should be made for a generous Building Loan Fund, such as has been put in successful operation by a sister denomination, which is pioneering Western ground ahead of us. At any rate, if we want strong churches in the West there must be plenty of money. And money must be concentrated. "One or two at a time" is a good motto, unless there is plenty of means for more. Money scattered in driblets to a multitude of places is to nurse a few small movements into existence, that for years must cling to the denominational nursing-bottle to be kept alive at all.

Second, a man, or a woman either, equal to the emergency. It is a mistake to suppose that anybody will do for a mission church. Far from it. To conduct to a successful issue a new mission movement in a Western city, or in any city for that matter, requires a man of rare pulpit power, and an executive ability of the highest order. It requires money to get such men. We have few, if any, of such material as was wanted in Texas not long ago, "a man of rare power in the pulpit and out of it for a compensation of one hundred dollars a year and board."

Another thing Western missionary enterprise ought to take advantage of is the freer use of theatres. The theatre church is still a novelty. It will not remain that long. Mr. Moody, during his World's Fair campaign, made free use of them, and publicly declared them points of advantage. If the liberal church hesitates to take advantage of the peculiar opportunities of the theatre church, we may be sure the field will soon be occupied by others. It certainly has some points of advantage, whatever may be the valid objections to its use in certain localities.

First, to start services in the best theatre in the city is to thoroughly advertise the movement at the outset. With a judicious use of printers' ink, every man, woman, and child in the place will know within a month that a liberal religious movement has been organized.

Second, people will go to a theatre to listen to liberal preaching, who would not go to a hall or even to a church. There are thousands of people so prejudiced against the church that they do not think it worth while to go into a church building at all. There is nothing about a theatre savoring of denominationalism. People are accustomed to going there on other occasions. Then, there is a novelty about it that attracts. On the other hand, there are few liberal people in the West who would have any objection to attending religious services because they were in a theatre. Everything considered, no better thing can be done in the average Western city than to start the new church in the best theatre and hold

it there. It is the popular doorway through which the unchurched people may come in contact with truth. Already this is more than an experiment. The popularity of the theatre for religious services has been clearly attested in many Western cities.

Third, it is economical as compared with building a suitable and attractive church. Theatres are unused on Sunday mornings even in the West, and can be rented for a reasonable sum. When the movement is well under way, an outside hall for social purposes would not add much to the expense. Infinitely better than the obscure hall policy, it is more economical than church building, and for successful Western missionary work, at least in many places, more advantageous. That the theatre church can be a success, and all the phases of church work carried on without at all lowering the religious ideal, has been fully demonstrated by the People's Church of Chicago, which uses McVicker's theatre.

Still further, a successful Universalist propaganda in the West must stand upon the broadest possible platform of principles and fellowship consistent with a Christian basis. The policy of our Church, in the West at least, should be, I am fully convinced, to forego all creedal tests for membership in parish or church. Desire to be a working part of the parish, moral fitness, and right motive for church membership, is narrow enough. The basis of fellowship ought to be ethical rather than theological, sympathy rather than a creed, a fellowship of the heart rather than of the head. As to the advisability of this there may

be an honest difference of opinion. The question is introduced here not for discussion, but on account of its vital bearing on Western missionary work. The purpose, so far as this paper is concerned, is not to argue a point, but to state a situation.

There are plenty of people in every Western community who cannot, for honest reasons, subscribe to our creed; but they are willing, and do, pay with more or less liberality to the support of our churches and attend their services. By our church laws they must subscribe to the creed, or they have no voice in the business administration of the parish. They are quick to see that this is virtually taxation without representation. We have not been sparing in our criticism of the Y. M. C. A., which has decreed that there is heresy in Universalist votes, but not in Universalist money. That is, they solicit our cash, but refuse us a vote unless we turn "evangelical." Is the principle materially changed when a Universalist church says: "You can pay your pew-rent, but to vote you must turn Universalist"? To insist upon this position is to alienate a large constituency of thoughtful men and women who are heartily in sympathy with our general work, possibly with our main theological principles, but who cannot, without mental stultification, subscribe to our official statement of them.

Or again, here is a man who has lost interest in churches altogether. He is pleased with the evident breadth and tolerance of one of our churches. At last he asks for the closer fellowship of the church.

He is a thoughtful, earnest, good man. He reads the creed, and cannot accept it. In the interests of church extension or of truth extension, is it wise to say to that man, "We cannot accept you"? To adopt this policy in the West is to turn from us a large constituency which our church needs and which needs the church. Is it wise to do it? In any given city where, without a creedal test, a new church might have two hundred substantial supporters, with the creed but one hundred, is it wise to insist upon the creed, and take the one hundred only? This is precisely the situation, in varying proportions, in nearly every Western city. If in the church of which I am the pastor the creedal test were insisted upon, it would permanently dismember the church. Apart from the inconsistency of proclaiming the brotherhood of all men and then shutting out from the church family all except those who believe alike, is it a wise policy as regards church extensions?

So far as this is plea for a broader Christian fellowship, it is no plea for independent and unaffiliated churches. It is a plea for what alone will make independent churches unnecessary. It is a plea for a policy in the West that alone will render unnecessary the multiplication of liberal churches and societies, in the same section of the same city, to the detriment of each and to the liberal cause. Here is the Western situation, then: We can make our official creed the basis of fellowship, and reach a limited constituency, or we can base it on ethical fitness and common sympathy, and confidently appeal to a constituency as

wide as the great West. This much is certain: the missionary policy which puts up no creedal bars will be the winning one. Our bars are not high, but high enough to keep out a large and desirable class which otherwise might be in our fold. In the interest of church extension alone, to put it on no higher ground, it is not good business sense to persist in a policy which must inevitably alienate from us a large body of serious, thoughtful, and influential people.

No denominational disloyalty will follow the adoption of a broader basis of fellowship. There is a loyalty stronger than the acceptance of some other person's creed, — the loyalty of common sympathies. Nor will any distinctive doctrine of Universalism suffer from a new test for fellowship in parish or church. We are over anxious, it seems to me, lest if our truth escape from the guardianship of a special statement something may happen to it. Truth is invulnerable, and needs no sacred ark for its preservation. Universalism has a noble and needful truth for the West. Put no fences around it. Into that pasturage of truth let all come who will.

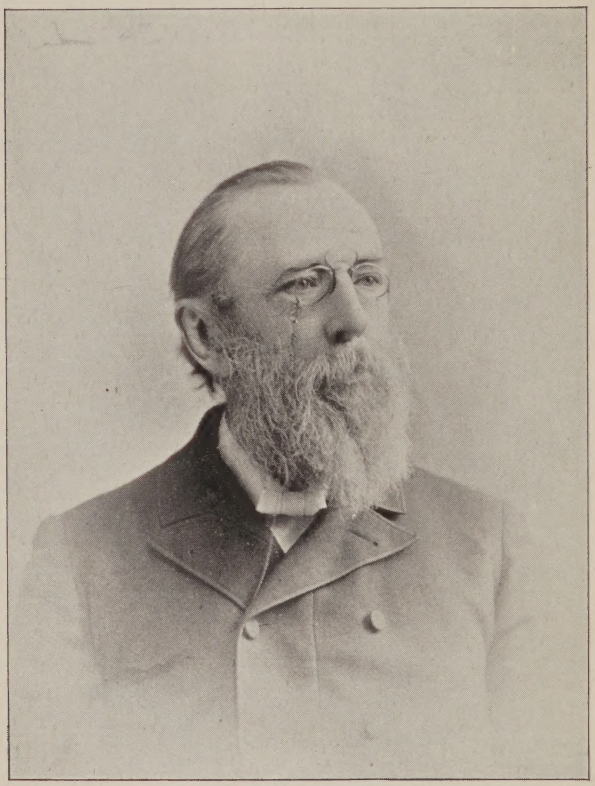
The final, indispensable thing in this whole matter of Western missionary enterprise is that it begin *now*, and in a *large* way. There ought to be missionaries and preachers, men of energy and faith, to carry Christianity, in what we think is the best form of its presentation, to the great West. Missionaries of this stamp should be found and set at work at once. These prospectors should be followed by a permanent ministry to sow the seed in the broken soil and nurse

it into an abundant harvest. There never was, nor will there ever be, a better time for it than the present. As has already been intimated, Western life in all its phases is in a plastic, formative period. It is still in the gristle, not yet hardened into the bone of fixed ways and forms. It is still impressionable to a degree unknown to older communities. Denominational extension cannot anywhere else be so rapid or so easy as in this unformed Western life. Or from the higher altruistic point of view, there never was and never will be a better time for Universalism to stamp permanently into that life its noblest thought, its sweetest influences. A quarter of a century later the task will not be so easy.

For, in a special sense, the West is now at a crisis. Heretofore all its energies have been absorbed in material pursuits. The forests had to be cleared, the rivers dredged, the lakes marked with highways of commerce, cities built, and the nerve lines of communication run out through that vast area. It has been a matchless energy that has thus wrought out of the forests and the prairie the slowly completing fabric of Western civilization. It is no marvel that into that formative struggle the sublimer interests did not speedily find their way. There is now a pause in that tireless tide of energy which has borne in upon this Western land its rare treasures of industry and commerce, and cast up like jewels from the great deep of human enterprise her fair cities. The tide of Western thought begins to turn back toward the deep sea of superior interests. New

impulses are abroad. Education is receiving a new impetus. Chicago University by the lakes, and Stanford University on the coast, herald the birth of new educational interests. Art and music are finding a new welcome in every Western city. The architecture and art of the great Exposition cast its spell over the Western mind from the lakes to the Pacific. The West is tremulous with higher desires. Through the opening veins of these sublimer interests Universalism can, if it will, send the currents of its own living faith in God and man, and with other Christian faiths help give the West what, for symmetry and completion, it most needs, — a spiritual interpretation of life. May a vision from the West trouble our denominational dreams until we heed the Macedonian cry, and pass over into this land to minister as best we can to its needs, and take possession of its opportunities.

CHICAGO, ILL., *January, 1894.*



RICHARD EDDY, D.D.

IV

HISTORIC VIEW OF FOREIGN MISSIONS.

BY RICHARD EDDY, D.D.

FROM the first, Christianity has deserved the pre-eminent distinction of being a missionary religion. Obedient to the command of the Lord Jesus, the apostles went forth to the conquest of the world, "beginning at Jerusalem." For a time the prejudices of birth and the traditions of the pre-eminence of Judaism caused them to confine their labors to the chosen people, and to regard the ordinances and customs of the Old Covenant as the only gateway to the privileges of the New; and bitter and divisive controversies sprung up before it became settled in their minds that the law was wholly superseded by grace.

Even after it had become a settled policy to seek to win converts in gentile lands, the uniform mode of procedure, extending at least through the apostolic age, was to seek first to reach those who frequented the synagogues. Thus what may in one sense be called the home work kept pace with the foreign work. Paul's epistles were to the converts redeemed from idolatry, while Peter and James wrote

counsel and encouragement "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia."

This "Dispersion" of the Jews was an important factor in the work among the gentiles. Scattered all over the Roman world, and even beyond the boundaries of its conquests, Paul and the other apostles found them wherever they went. It is estimated that at the opening of the Christian era, four million Jews were in Palestine and Syria; a million lived in Mesopotamia and along the Tigris and Euphrates Rivers; a million more were dwelling along the Nile and in the Delta; a million more were distributed elsewhere about the Mediterranean. They were especially numerous along the north coast of Africa, in various cities in Spain, and about Rome, the commercial centre of the world. Hardly a city of any importance but had its Jewish quarter. Through these the gospel got a footing as early as the Day of Pentecost, — in Parthia, Media, Elam, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene, Rome, Crete, Arabia, and "in every nation under heaven" known to the Jews.

The book of the Acts of the Apostles is, for the most part, the record of foreign missionary work. At the close of the first century — casting aside all mere legends and doubtful traditions — we may be certain that Christian converts had been made, and churches established, all over Syria, Asia Minor, Macedonia, Greece proper, the islands, and Italy. From Spain to Babylon, and from Rome to Alexandria, the gospel had been preached and believed.

The propagand work of the Church during the second and third centuries is difficult to trace. The Church Fathers, as Justin Martyr, Irenæus, and Tertullian, speak of the progress of the faith in general, vague, and sometimes exaggerated terms, and seldom relate the conquests of particular territories. Persecutions and martyrologies acquaint us more definitely of the profession of the faith in cities and large centres of population. Professor R. D. Hitchcock, in his lectures, thus distributes the five hundred and twenty-five cities in which churches were established at the time persecution was ceasing. "In Europe, 188 in all (Britain, 3; German lands, 3; Gaul, 38; Spain, 45; Italy, 62; South-eastern Europe, 37). In Asia, 214 (Asia Minor, 136; Northern Syria, 36; Palestine, 24; Arabia, 18). In Africa, 123 (Egypt and Lybia, 28; North Africa, 95)." The tendency continued to be to reach centres of influence.

Eminent in this work were Polycarp, Ignatius, Barnabas, Theophilus, Julius Africanus, and Justin Martyr, of Asia Minor and Syria; Pantænus, Clement of Alexandria, and Origen of Egypt; Tertullian, Cyprian, and Arnobius of North Africa; Irenæus of Gaul; Clement of Rome; Hippolytus and Lactantius of Italy. The laity, both men and women, figured as prominently, in some instances were even more influential; merchants, miners, sailors, soldiers, craftsmen in every department of labor, volunteered their lives to the work, regarding their fidelity in it as among the proofs of their worthiness to be called Christians.

Combats with heresies divided the time and zeal of the Church Fathers, but the humbler men and women, at a distance from the reach of these, gave themselves wholly to the conversion of the people among whom their lot was cast.

Early in the fourth century, upon the union of the Roman Empire under Constantine, Christianity was recognized as the religion of the state, and missionary operations went forward with great vigor. The emperor was virtually at the head of both church and state, and questionable measures were employed for the supposed advantage of both. Paganism made a final desperate effort for the ascendency under Julian, and then gradually disappeared, or was in great measure unfortunately absorbed by the Church. In the far East the Nestorians, the most noted among the early sects for missionary zeal, were rapidly making converts, while Chrysostom established a training-school at Constantinople, where natives from pagan lands were trained as missionaries to their countrymen. In the beginning of the fifth century St. Patrick was making converts in Ireland, and eminent English missionaries were pushing into the heart of the German forests; while a little later the Church of Rome sent its missionaries to the pagan tribes of Britain, and the Nestorians were at work in China. The Goths and the Vandals received a crude and imperfect Christianizing; but the invasions in which they engaged on the German border were disastrous to all Christian influences, and much territory once won for the heavenly kingdom was temporarily lost.

For five centuries, beginning with the seventh, missionary work made intermittent progress. Arabia, Syria, Persia, Egypt, the north coast of Africa to the Atlantic, Spain, and the Mediterranean islands were conquered by the Mohammedans, who wiped out the Christian churches in Arabia, Nubia, and North Africa; and subsequently Spain, Sicily, Sardinia, and Corsica fell before the Crescent. But pagan England was reclaimed and permanently Christianized. Charlemagne coerced the Saxons to an outward assent to the Christian faith; but their true conversion came much later, and as the result of self-sacrificing missionary instruction and Christian example. The Scandinavians became bitterly anti-Christian on account of the treatment of their Saxon neighbors, and long resisted more reasonable approaches, which were diligently made in the tenth century. At the close of the period of which we now speak, all Europe was at least nominally Christian; the Church had been planted also in Russia, and Greek missionaries from Moravia had reached and influenced the Poles, although the field was afterwards appropriated by the Church of Rome.

On from this time until the Reformation, including the period of the Crusades, new territory occupied by Christianity was nearly all won by the sword. That it made any part of the original plan of Columbus to Christianize the people whom he might discover in his search for India, is in dispute; but it is of record that he "vowed to devote every maravedi that should come to him [from the expedition] to the

rescue of the Holy Sepulchre." It was a crusading era, and very little missionary work of the ordinary kind was done. Spain, Portugal, and France directed their attention to the New World, making nominal converts by force, but imparting very little Christian instruction.

What may be regarded as the first attempt by Protestants to prosecute foreign missionary work was in 1555, in Brazil; but the leader proved treacherous, and the attempt soon failed. An effort to open Florida to Protestantism ended in the butchery of those who were engaged in it by the Spaniards. About a century later John Eliot, the first great English missionary, began work among the Indians of New England; and in 1649 the Long Parliament legalized a "Corporation for Promoting and Propagating the Gospel of Jesus Christ in New England."

In the meantime the Church of Rome had roused to the work, and was vigorously prosecuting it in the East. The Franciscans led, and the Capuchin order was founded soon after. The famous society of the Jesuits was established in Rome in 1540, and the Propaganda was organized in 1622, its purpose being "to guard, direct, and promote foreign missions." The "College of the Propaganda" was instituted the following year, as part of the same design, — a training-school for young men of every nation and language for the priesthood, prepared for war against heathenism and heresy. Xavier was doing a great work in India, and Japan had gladly received St. Francis when he landed among them

in 1549. So rapid was the progress of Christianity in Japan, that it seemed as if the conversion of the nation was to be wrought out speedily. But about the end of the sixteenth century the government became alarmed at the spread of the gospel, and began a work of persecution. Xogun, the supreme temporal ruler, pursued a settled plan of extermination from 1615 to 1650, in consequence of which but few Christians remained at the latter date. This wholesale extermination was largely due to a suspicion that the designs of the Jesuits were political.

In North America, as the missions of the Jesuit society have been described in a confessedly fair and sympathetic tone by the Protestant Parkman, they were distinguished by unflagging zeal and savage cruelties so horrible as to be almost beyond belief; and the martyr spirit of the Jesuits has had no parallel in any age.

Before passing to note the modern organizations engaged in foreign missionary enterprises, mention should be made of one established by law for work abroad, especially on account of what it did on this continent. Reference is here made to "The Society for the Propagation of the Gospel in Foreign Parts," which was chartered by William III. in 1701. Its objects were twofold: "To provide for the ministrations of the Church of England in the British colonies, and to propagate the gospel among the native inhabitants of those countries." For eighty years the great field of the society's missionary labor was the continent of North America. Shortly after the

establishment of the society, missions were founded in Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and the Carolinas; and the ministers who were sent in charge of them were the only ministers of the Church of England in vast districts. Among other missionaries of the society, the celebrated John Wesley received an appointment and allowance in 1735, as its first missionary in Georgia. It still has missions in British America, India, Japan, Africa, Australia, New Zealand, and the Sandwich Islands.

The chronological order in which foreign missionary work has been systematically undertaken by the Protestant sects, either singly or by a union of two or more, is, as near as the writer has been able to ascertain, as follows: —

The Moravians in 1732. The West Indies offered a field which it seemed desirable to occupy. But it was represented that no one could benefit the poor laborers there unless he instructed them in their hours of labor, and that in order to do this he must be sold into slavery with them. Two of the members of the church at Herrnhut offered themselves as willing to submit to this fate. One of them, Leonard Dober, was accepted; and accompanied by David Nitschman, who was to go with him to St. Thomas, and then return, he departed with only a small gift in money to his station. Happily he was not compelled to go into bondage, although he suffered much distress from poverty. In two years he was relieved by the arrival of helpers. At the time

of engaging in this work, the only Moravian church was at Herrnhut, in Saxony, and the little settlement counted but six hundred inhabitants. Since that time, the home church has sent out 2,347 missionaries, men and women. Some of their missions have proved unsuccessful; but at the present time they are doing satisfactory work in fifteen countries, at an annual cost of about $250,000. Outside of the missionary fields, the Moravian Church now numbers about 100,000 souls.

The Baptists of Great Britain organized in October, 1792, "The Particular" [Calvinistic] "Baptist Society for Propagating the Gospel among the Heathen." Their original membership consisted of twelve Baptist preachers, who unitedly contributed, as the nucleus of a fund, £13 2*s.* 6*d.* Their first field was India, where they have established many stations; but for several years "the families of the first missionary community lived at the same table at a cost of not much more than £100 a year." Except that the society now has missions at the West Indies, on the west coast of Africa, Ceylon, China, Japan, and Palestine, we know nothing of its success nor of the money devoted to its work. It employs 455 missionaries, 950 native helpers.

The Church of England, through the London Missionary Society, 1795, and the Church Missionary Society, 1799, has missions in Africa, Egypt, the South Sea Islands, India, Persia, Arabia, China, Japan, and many other countries. The two societies have 2,189 stations, 392 ordained missionaries, 4,994

native helpers, and receive native contributions amounting yearly to $159,460.

As this brings us nearly down to the time when American churches entered the Foreign Missionary field, of whose beginnings and progress we desire to speak somewhat at length, so far as the limits of these pages will permit, a brief summary of the labors of churches abroad must suffice. In Great Britain there are now between thirty-five and forty foreign missionary societies, reporting an income for the year 1888, as stated by Canon Robertson, of $6,672,000. Of this sum the societies of the Church of England contributed $2,708,000; the joint societies of Churchmen and Nonconformists, $1,042,000; English and Welsh Nonconformists, $1,961,000; and Presbyterian societies $916,000. These British societies report about 1,900 male missionaries and 600 female missionaries, with 24,000 native helpers and 351,000 communicants in their churches. In Germany there are eighteen missionary societies, some of them working most effectively in foreign lands. Together they have about 600 European missionaries and not far from 80,000 communicants in their churches. There are also efficient missionary organizations in France, Holland, Denmark, and Sweden. The most recent statistics received from these missions last named give the number of their missionaries as about 100, their native helpers as nearly 500, and their communicants as somewhat over 10,000.

In the United States there have been thirty-eight attempts made in the Protestant sects to establish

foreign missions, which may be classified thus: Congregational, one; Baptist (including all divisions of Baptists), eight; Methodist (all divisions), six; Episcopalian, one; Presbyterian (all divisions), ten; Lutheran, two; Disciples, one; United Brethren, one; Evangelical Association, one; Mennonite, one; Church of God, one; American Christian (Christ-ian) Convention, one; Seventh-Day Adventist, one; Unitarian, one; Universalist, one; Interdenominational, one. Some of these have been consolidated with others, and some have not yet located in any foreign field. Thirty-three are now actually engaged in the work. It may be interesting to note some of the circumstances of their organization and their success.

The first to lead in the work were the Congregationalists, who organized the "American Board of Commissioners for Foreign Missions" in 1810. The incitement to this organization came from four students of Williams College in 1806. Two years later three of them signed a pledge binding themselves to the foreign work, should it be possible for them to go. In 1810 these persons, being then students at Andover Theological Seminary, had a conference with Professor Stuart and several other ministers, and urged that some way be devised for sending them abroad. Rev. Drs. Spring and Worcester being of the number at once formed the plan of organization, which three days later was adopted by the General Association of Massachusetts, then in session at Bradford. At first a joint support of the enterprise was contemplated, and Mr. Judson, one of the proposed

missionaries was sent to England to confer with the London Missionary Society as to the advisability of co-operation with them. United and decisive action by two controlling powers so widely separated was deemed unwise, and the American Board was compelled to rely on home resources. By this time a war with Great Britain was imminent, and it was a time of great financial distress. The Prudential Committee felt compelled to take action of some kind; and at their meeting in January, 1812, but one vote was given in favor of pledging the support of the men already selected, but this one vote carried the resolve to advance in the work. A month later, Rev. Messrs. Judson, Hall, Newell, Nott, and Rice were ordained as missionaries at Salem, and soon sailed for Burmah. It had also been voted to send missionaries to the "Cahnewaga Indians of Canada," but the commencement of the war with England thwarted the undertaking.

It is probable that at first connection with the Congregational Churches of New England was all that was contemplated; but later Commissioners were added from the Presbyterians, Associate Reformed, Reformed (Dutch), and the Reformed German Churches. A desire to work on denominational lines led to subsequent withdrawal of all these churches; and since 1870, the constituency of the Board has been practically limited to the Congregational Churches.

The corporation is composed of 223 members, of whom one-third are by law laymen, one-third clergy-

men, and the remaining third may be chosen from either of these two classes. The actual business of the board is intrusted to a Prudential Committee, consisting of the president, vice-president, and ten members, — five laymen and five clergymen, — and to the executive officers, at present two foreign secretaries, one home secretary, a field secretary, editorial secretary, treasurer, and general agent. These officers present all matters pertaining to the work and administration of the board, attend the deliberations, but have no vote. With the exception of some invested funds, and two legacies devoted to special and distinct lines, the income of the board is gathered from churches and individuals in sums ranging from a few cents to several thousands of dollars. At first financial aid came very slowly, the entire income the first year being less than one thousand dollars ($999.52). The last reported annual income was $735,218, of which sum $117,494 were contributed by churches in the foreign fields. These fields are in Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria, and the Hawaiian Islands. Their ordained missionaries number 183; ordained native workers, 192; native teachers, 1,353; other native helpers, 872; stations and out-stations, 1,058; native communicants, 36,256. The number of contributing congregations at home is given as 3,000, representing 491,985 communicants. Per cent per member, 1.26.

The Baptists were the next to enter the foreign field. Rev. Adoniram Judson and Rev. Luther Rice,

two of the four missionaries first sent out by the American Board, became converts to the doctrine of immersion on their voyage to India, and at once resigned their appointments. Mr. Rice returned to America to rouse the Baptist churches to interest in the work, and with wonderful success. Meanwhile, Mr. Judson was being supported by the English Baptist Mission. Immediately on receipt of intelligence of the conversion of the two missionaries, a meeting of the Baptists convened at the home of Rev. Dr. Baldwin, in Boston; and those present formed the "Baptist Society for Propagating the Gospel in India and other Foreign Parts," which at once assumed the support of Mr. and Mrs. Judson and Mr. Rice. Application was then made to the English Baptist Missionary Society, asking that the American missionaries might be received into the Serampore Mission, their support being provided for here. The English Society decided, however, that such a course would be unwise, and advised the American Baptists to establish missions of their own. On the arrival of Mr. Rice, the following September, efforts to this end were pushed with vigor, resulting in a Missionary Convention in Philadelphia in May, 1814, at which Baptist churches in eleven States and the District of Columbia were represented. From the year of organization until 1845, the Convention held triennial sessions, the conduct of its affairs being intrusted to a board of twenty-one managers. In 1845 the Alabama Baptist Convention demanded from the board an "explicit avowal that slaveholders are

eligible and entitled equally with non-slaveholders, to any appointment, either as agents or missionaries, in the gift of the board." The board replied "that if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, the board could not appoint him." Whereupon the churches in all the Southern States withdrew from the Triennial Convention, and organized "The Southern Baptist Convention."

This necessitated re-organization in the Northern States; and a new convention, under the name of "The American Baptist Union," went into operation in May, 1846. This Union is composed of life-members and annual members. The Board of Managers is composed of seventy-five persons, at least one-third of whom are not to be ministers. The board elects its officers, and an executive committee of nine (not more than five ministers), whose duties comprise all the management of the missionary work of the Union. The financial condition of this movement has been variable. The first year of the existence of the Convention its receipts were $13,476.10; but in the first sixteen years the annual receipts averaged less than $8,000, falling, in 1829, as low as $6,704. In 1890 the total receipts were $677,022, of which sum $117,494 came from churches in the mission fields. The fields occupied are in India, China, Japan, Africa; the number of stations and out-stations, 1,446; ordained missionaries, 129; ordained native workers, 228; native teachers, 1,087; other native helpers, 1,020; missionary churches, 654; native communi-

cants, 68,290. The home contributing churches number 7,786, representing 717,640 communicants. Per cent per member, .78.

The Southern Baptist Convention has missions in China, Japan, Africa, Brazil, Mexico, Italy. In these are 161 stations and out-stations; 33 ordained missionaries; 228 ordained natives; 1,087 native teachers, and 1,020 other native helpers; 664 native churches, with 68,290 communicants. Total income in 1890, $113,855. Total number of home churches contributing, 15,894, representing 1,194,520 communicants. Per cent per member, .09.

"The Freewill Baptist Foreign Missionary Society" was organized in 1832. "After three years of existence the receipts of the society aggregated $2,660. With this sum in the treasury, the society had faith to send four missionaries to India." Their work has been confined to India, where they have 11 preaching stations; 9 ordained missionaries; 5 ordained native preachers, and 12 other native helpers; 11 churches, with 699 communicants. Receipts in 1890, $25,891, of which $394 were from native churches. 1,613 churches, having 86,297 communicants, make the home contributions. Per cent per member, .29.

"The Seventh-day Baptist Missionary Society" was founded in 1842, and established its first foreign mission in 1847. It has 3 stations; 2 ordained missionaries; 2 ordained native preachers; 7 other native helpers; 1 native church, with 30 communicants. Its receipts in 1890 were $4,500. It has 100 con-

tributing congregations, aggregating 9,000 communicants. Per cent per member, .50.

"The Home and Foreign Mission Society of the German Baptist Brethren Church" (Dunkards) began foreign work in 1875 in Denmark, and in 1885 in Sweden. It has in these countries 9 ordained ministers, 5 churches, and 131 communicants. At home it has 600 contributing congregations, representing 70,000 communicants, and in 1890 received for foreign missions $7,936. Per cent per member, .11.

"The American Baptist Missionary Convention" (colored) was formed in New York in 1840, and at that time included all the colored Baptist churches at the North. Its first foreign field was Africa, to which it sent two missionaries, but could not permanently occupy the field. Uniting with the Western and Southern Colored Baptists in 1866, it prefixed the word "Consolidated" to its title. These withdrew in 1878, when, on account of its financial inability, it was forced to abandon all work except at Hayti, begun in 1872. It supports one missionary.

"The Baptist General Association of the Western States and Territories" (colored), organized in 1873, sent out its first foreign missionary to the Congo, Southwest Africa, in 1885. Its work is limited to the Congo region, and under the supervision of the American Baptist Missionary Union. It has 1 station and 6 preaching-places. It contributed in 1890 $500 to the work. Number of contributing congregations, 200, representing 49,668 communicants. Per cent per member, .01.

"The Baptist Foreign Missionary Convention" (colored) was organized in Alabama in 1880. Its work is known abroad as the Baptist Vey Mission, and is located in the Vey Territory, West Central Africa. It has three missionaries, one of them a native preacher. Since the establishment of the mission about $25,000 have been contributed and expended. Numerical strength of the churches represented in the movement is unknown.

"The Methodist Episcopal Church" organized for missionary work in 1819, but did not enter the foreign field until after 1832. All the churches of the denomination were represented until 1844, but at that time the M. E. Church South was established, and formed its own missionary society. The management of the affairs in the foreign field is committed by the General Conference to the Missionary Committee and to the Board of Managers. Its fields are Africa, South America, China, India, Malaysia, Bulgaria, Italy, Japan, Mexico, Korea; in which it has 373 stations and out-stations, 169 ordained missionaries, 242 ordained native preachers, 1,143 native teachers, and 493 other native helpers. Its income in 1890 was $697,970, of which $107,970 were contributed in the fields. The contributing congregations at home numbered 22,833, representing 2,283,967 communicants. Per cent per member, .25.

"The M. E. Church South," at its first General Conference, in 1846, committed its home and foreign missionary work to a board of managers. Its first foreign mission was begun in China in 1848. Its

present fields are China, Mexico, Brazil, Japan. It has 169 stations, 48 ordained missionaries, 121 ordained and unordained native preachers, 9 native teachers, and 73 other native helpers. Its income for 1890 was $284,271, of which $8,147 came from native contributions. The home contributing congregations were 11,767, representing 1,161,666 communicants. Per cent per member, .23.

"The African M. E. Church" began its foreign work in 1884. Its fields are Africa and the West Indies. Stations, 12; ordained missionaries, 9; native teachers, 7. Its income in 1890 was $8,640, of which $1,640 were contributed by native churches. Number of contributing congregations at home, 3,000; communicants, 100,000. Per cent per member, .07.

"The Methodist Protestant Church" organized for foreign work in 1882. Its field is Japan, where it has 3 stations, 5 ordained missionaries, 4 ordained natives, and 5 other native helpers. It had an income in 1890 of $17,231, of which $460 came from its Japanese congregations. Home congregations contributing, 600, representing 142,755 communicants. Per cent per member, .11.

"The American Wesleyan Connection" entered the foreign field in 1887. Its work is done in Africa, where it has 2 stations, 2 ordained missionaries, 1 ordained native preacher. Its income in 1890 was $2,300, of which $300 were from congregations in Africa. The number of contributing communicants at home was 1,700. Per cent per member, 1.17.

"The Protestant Episcopal Church" organized a

"Domestic and Foreign Missionary Society" in 1820, but took no foreign field until 1830. The committee for foreign missions is composed of 7 clergymen and 8 laymen. Its fields of work are Greece, Africa, China, Japan, Hayti, where it has 220 stations, 23 ordained missionaries, 53 ordained native preachers, 217 native teachers, and 8 other native helpers. Its income in 1890 was $195,962, native churches contributing $6,778; 2,435 congregations, representing 509,149 communicants, contributed the home amount. Per cent per member, .37.

"The Reformed Presbyterian Church, General Synod," began foreign missionary work in 1836 in the Northwest Provinces of India, where it now has 10 stations, 2 ordained missionaries, 2 ordained native preachers, and 18 other native helpers. Its income in 1890 was $4,850, of which $350 were from native adherents. At home the contributions were from 48 congregations, representing 5,000 communicants. Per cent per member, .90.

"The Reformed (German) Church" organized a Board of Commissioners for Foreign Missions in 1838. For twenty-five years it had no missionaries of its own, but contributed funds to the A. B. C. F. M. Since 1865 it has supported missionaries of its own. Its Board consists of 8 ministers and 4 elders. Its work is now confined to Japan, where it has 24 stations and out-stations, 3 ordained missionaries, 7 ordained native preachers, and 15 other native helpers. Its income in 1890 was $22,835, of which $2,835 were from its mission field; home congregations contribut-

ing, 1,554, representing 200,498 communicants. Per cent per member, .10.

"The Presbyterian Church (North)" created a Board of Foreign Missions in 1837. Until 1870 the Board was composed of 120 members. In 1870 the membership was reduced to 15. It has, as its present fields of operation, Africa, South America, Mexico, Gautemala, India, China, Japan, Korea, Siam, Syria, Persia. In these it numbers 92 stations and out-stations, 190 ordained missionaries, 152 ordained native preachers, 1,105 other native helpers. Its home receipts in 1890 were $794,066, contributed by 6,984 congregations, numbering 775,903 communicants. Per cent per member, 1.02.

"The Reformed (Dutch) Church" organized a Board of Foreign Missions in 1832, which acted through the A. B. C. F. M. until 1857. It has, as its fields, China, India, Japan, having 155 stations and out-stations, 23 ordained missionaries, 10 ordained native preachers, 283 other native helpers. Its income in 1890 was $125,093, of which $8,003 were from churches in the field; 530 congregations, having 88,979 communicants, furnished the home contribution. Per cent per member, 1.31.

"The United Presbyterian Church" organized its Board of Foreign Missions in 1858. The Board consists of nine members, each elected by the General Assembly of the Church for a term of three years. For a number of years it had under its care missions in Trinidad, Syria, China, Egypt, and India; but its work is now concentrated on the two latter countries,

where it has 185 stations and out-stations, 26 ordained missionaries, 23 ordained native preachers, and 436 other native helpers. Its receipts in 1890 were $128,914, of which $28,375 came from churches in the field. At home the contributions were from 705 congregations, representing 103,921 communicants. Per cent per member, .97.

"The Reformed Presbyterian (Covenanter) Church" turned its attention toward foreign missions in 1818, but not until 1843 did it select a field for operations. Its work is done in Syria, where it has 8 stations, 4 ordained missionaries, 4 ordained native preachers, 4 native teachers, and 34 other native helpers. Its home receipts for 1890 were contributed by 104 congregations, representing 10,819 communicants. Per cent per member, 1.71.

"The Presbyterian Church (South)" organized in December, 1861, when intercourse between the North and South was broken off by the war. It did nothing in the foreign field until 1866. Its work is in Brazil, China, Mexico, Greece, Italy, Japan, Africa. It has 119 stations and out-stations, 36 ordained missionaries, 16 ordained native preachers, 13 native teachers, 34 other native helpers. Its receipts in 1890 were $111,944, all, with the exception of $4,317, which were given by its foreign converts, contributed at home by 1,544 congregations, representing 161,742 communicants. Per cent per member, .66.

"The Associate Reformed Presbyterian Synod of the South" began its foreign work in 1875, when it had for a short time a missionary in Egypt. Its work

is now in Mexico, where it has 11 stations and out-stations, 2 ordained missionaries, 2 ordained native preachers, and 2 other native helpers. Its receipts in 1890 were $5,874, all except $106 being from 117 congregations at home, representing 8,209 communicants. Per cent per member, .70.

"The Cumberland Presbyterian Church" began its foreign work in 1857. Its present fields are Japan and Mexico, where it has 10 stations and out-stations, 6 ordained missionaries, 1 ordained native preacher, and 5 other native helpers. Its receipts in 1890 were $21,107, from 1,175 congregations, representing 160,185 communicants. Per cent per member, .13.

"The German Evangelical Synod" took up foreign work in India in 1884, where it has 10 stations and out-stations, 4 ordained missionaries, 1 ordained native preacher, and 15 other native helpers. Its receipts in 1890 were $9,010, contributed by 845 congregations, estimated as representing 150,000 communicants. Per cent per member, .06.

"The Evangelical Lutheran Church, General Synod," organized for foreign work in 1837, and sent out its first missionary to Southern India in 1840. Its missions are now in India and Africa, where it has 12 stations and out-stations, 5 ordained missionaries, 4 ordained native preachers, 212 native teachers, and 176 other native helpers. Its receipts in 1890 were $42,757, of which $1,555 were from native contributions, and the balance from 1,437 congregations at home, representing 151,404 communicants. Per cent per member, .27.

"The Evangelical Lutheran Church General Council" commenced its foreign mission work in 1869. Its work is in India, where it has 6 stations and out-stations, 4 ordained missionaries, 2 ordained native preachers, 81 native teachers, and 7 other native helpers. Its home receipts in 1890 were $12,177, from 1,557 congregations, having 264,235 communicants. Per cent per member, .05.

"The Churches of the Disciples of Christ" organized a Foreign Missionary Society in 1875. It does its work in Japan, India, China, Turkey, where it has 23 stations and out-stations, 19 ordained missionaries, 4 ordained native preachers, and 23 other native helpers. Its receipts in 1890 were $57,289, from 1,023 congregations, having 645,771 communicants. Per cent per member, .09.

"The United Brethren in Christ" organized for foreign work in 1853. Their field is in Africa, where they have 12 stations, 18 ordained missionaries, 3 ordained native preachers, 16 native teachers, 24 other native helpers. Their receipts in 1890 were $27,708, of which $1,484 were from native churches. The number of home congregations contributing was 4,265, representing 200,000 communicants. Per cent per member, .13.

"The American Christian (Christ-ian) Convention" created a foreign mission department of work in 1886. Its field is Japan, where it has 37 stations and out-stations, 2 ordained missionaries, 6 ordained native preachers. Its home receipts in 1890 were $3,000, from 100,000 communicants. Per cent per member, .01.

"The Seventh Day Adventists" took the foreign field in 1889. They work in Africa, Australia, and New Zealand, Pacific Islands, and Europe. The number of stations is not given, but they report 88 churches. They have 18 ordained missionaries, 10 ordained native preachers, 135 other native helpers. Receipts in 1890, $68,000, of which $21,000 were from native sources. The balance came from 930 congregations, representing 27,031 communicants. Per cent per member, 1.73.

"The American Unitarian Association" engaged in a mission to Japan in 1888. The superintendent of the work said in his first report: "The unique character of the Unitarian missions to Japan precludes anything like the usual missionary report. Sent to the men of other religions, not in the spirit of assumption or propagandism, but in that of respect and amity, the Unitarian envoy sends home no lists of converts." Subsequently they established churches and clubs, a magazine, and a school of liberal theology. During the year ending April, 1893, they expended $10,176.

The Universalist mission to Japan, begun in 1890, and fully described elsewhere in this volume, needs no further mention here.

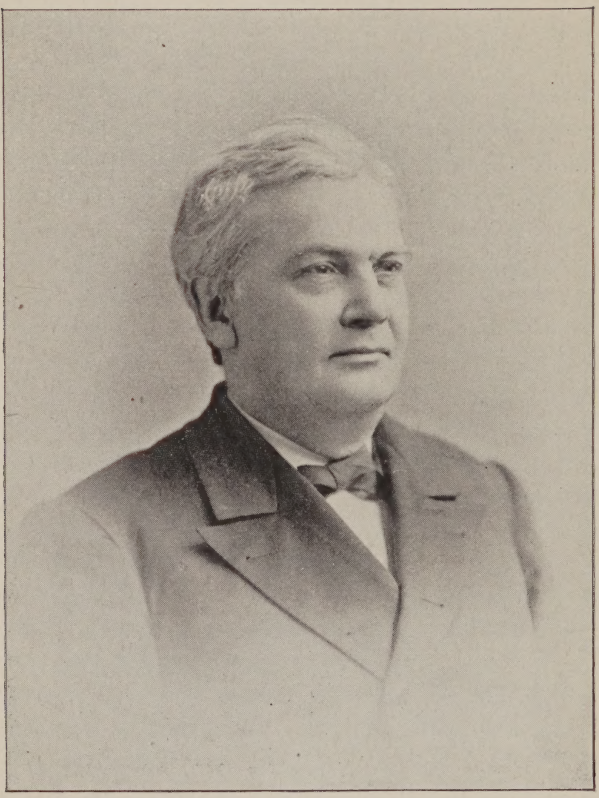
A brief summary of the results of foreign missionary work originating in America may thus be given: Stations and out-stations established, 4,889; ordained missionaries, 985; ordained natives, 700; other native teachers and helpers of all kinds, 8,347; preaching-places, 3,773; churches organized, 3,293; communi-

cants, 287,366 ; Sunday-school scholars, 168,464 ; last annual receipts in foreign fields, $540,780 ; last annual home contributions, $3,943,151 ; average amount contributed by each member of the home constituency, fifty-two one hundredths of one per cent; largest amount from the Seventh Day Adventists, averaging one and seventy-three one hundredths of one per cent per member. "The Baptist General Association" (colored) and the "American Christian (Christ-ian) Association" are alike in making the smallest contributions, being one hundredth of one per cent per member.

Rev. Dr. Daniel Dorchester, in his very excellent work, "Christianity in the United States," gives the following, although he does not include in his view all the foreign missionary societies which we have presented : "The evangelical Christians of the United States gave for foreign and home missions in 1850 *one mill and one-tenth* ($0.0011) on a dollar of their aggregate wealth ; in 1860, nine-tenths of a mill ($0.0009) ; in 1870, eight-tenths of a mill ($0.0008) ; in 1880, six and one-half tenths of a mill ($0.00065)."

The source of our information for the facts and figures in this paper is chiefly "The Encyclopædia of Missions," edited by Rev. Edwin Munsell Bliss, and published in 1891.

EAST PROVIDENCE, R.I., *January, 1894.*



G. L. DEMAREST, D.D.

V

THE GENERAL CONVENTION AND MISSIONS.

BY G. L. DEMAREST, D.D.

THE history of organized Universalism dates from the year 1779, on the first of January of which year a number of persons, fifteen or more, most of whom had been disfellowshipped by the Church of the First Parish in the town of Gloucester, Mass., associated as "The Independent Church in Gloucester."[1] The movement arose from the ministry of Rev. John Murray, who in 1774 had first visited Gloucester, and before the close of that year had taken up his residence there. By 1785 several other such churches had been formed, as the result of Mr. Murray's missionary visitations. In that year a convention or conference of laymen, representing five churches, with four ministers, including the noted Rev. Elhanan Winchester of Philadelphia, met on the 14th of September, and agreed upon a "Charter of Compact," which was recommended to the several congregations represented for adoption. The name then approved for the societies was, "Independent

[1] The historical references, for years earlier than 1859, are from Rev. Dr. Eddy's valuable work, "Universalism in America."

Christian Society, 'commonly called Universalists.'" This was the first attempt to associate Universalist churches or societies for legislation of any kind; but the annual gathering ceased after a second or third session.

In 1789 the Philadelphia congregation issued a circular letter, proposing to call "a general convention of suitable persons . . . that we may be enabled thereby, as much as in our power lieth, to have one uniform mode of divine worship; one method of ordaining suitable persons to the ministry; one consistent way of administering the Lord's Supper, or whatever else may appear desirable." Such a convention was held by seven preachers, ten delegates, in May, 1790. It agreed upon an Address to President Washington, and upon five Articles of Faith and a Plan of Church Government; which latter were corrected and arranged by the distinguished Dr. Benjamin Rush, and proposed to the congregations. How many adopted them does not appear. The Convention adjourned to May, 1791, and then held a session, also in Philadelphia, which was followed by sessions in most years until 1809, when the Philadelphia Convention passed from history.

At the Convention of 1792 a request was received from the Boston Church, that the churches in New England might, with the will of the Philadelphia Convention, form a separate body, the two to interchange reports. This request was granted; and in September, 1793, a "General Convention" of the "Universal Churches and Societies in Massachusetts,

Rhode Island, New Hampshire, Vermont, Connecticut, and New York," was held at Oxford, Mass. This Convention "is the parent of the present 'Universalist General Convention,'" and met annually until 1889, since which the amendment of its Constitution providing for biennial sessions has taken effect, and sessions were duly held in 1891 and 1893. The session of 1794 "chose Elders Michael Coffin and Joab Young missionaries, to go forth in a circuitous manner and preach the everlasting gospel," etc. It is probable that the labors of these two missionaries were "at their own charges," while the work of the preachers and pastors of that and a later time was largely of a missionary character. The preachers had what has been aptly called "the missionary spirit;" and it was in consequence of this that widely scattered neighborhoods became impressed with "the new doctrine."

"The Convention of 1801 . . . took the following action, looking to the creation of a Mission Fund: *Voted*, That a fund be raised by such ways and means as may hereafter be devised; the amount [object] of which fund is to supply the wants of brethren sent forth to preach, to aid in the printing of any useful works, and to answer all such charitable purposes as the Convention may judge proper. . . . The ways and means subsequently recommended were an annual collection from all the churches, and the solicitation of private donations." The "missionary spirit" was not universal; and in 1802 it was reported that no response had been made to the vote.

"The recommendation was renewed, and the Convention issued a special 'Address to the Universal Churches and Societies on the subject of the proposed Conventional Fund." No further action was had on the part of the General Convention toward missionary enterprise for many years, save the hopeful election of a treasurer, which was discontinued after 1824. Indeed, although the State Conventions were the foster-children of the General Convention, when in the development of the latter it came to be composed of representatives of the former, it virtually renounced all general powers, and dwarfed its dignities into mere unheeded suggestion.

Yet it must not be supposed that the missionary spirit had been extinguished among Universalists. Not only were the preachers of the faith a great body of volunteer missionaries, but many organizations of a local or neighborhood character sprang up and were beneficially active for a season. Several of these survive in the constitutional bodies to which they had been ecclesiastically subordinate, and to which they have yielded their work and their funds: notably those in Massachusetts, Rhode Island, New York, and Pennsylvania. Some of these associations were publishers of tracts of considerable circulation, which undoubtedly had an important influence; while the Universalist bibliography from the beginning shows a great volume of literature, evidently of a missionary character, circulated with a large measure of freedom.

But there were many who chafed at the inactivity

which had been forced upon the body representative of the Universalists of the country, and at the local character of their missionary work; and the subject of a reformation of the relations between the Conventions was agitated from a date several years previous to 1844 onward. At the date specified, the Rev. Thomas J. Sawyer "reported a carefully drawn plan of the powers and jurisdiction" of the various Conventions and Associations, a portion of which was at first adopted, but afterward virtually repudiated. The agitation continued; and in 1859 a committee, of which Rev. Elbridge G. Brooks was chairman, made a report, which received the plaudits of the Convention, and evoked advice to "our ministers to read it at an early day to their respective congregations," and recommend it "to the special attention and action of all subordinate bodies." Reading this able, exhaustive, and timely paper now, a third of a century after its date, one is stirred by its ringing appeal. Its burden was the immediate and indispensable need of the Universalist body: "a more efficient organization," not only of the General, but also of the State Conventions, that they may "hold and use funds," and "invite and be able to accept bequests for the furtherance of truth." It covered not only the general body and its immediate constituency, but also the Sunday-schools and churches and ministers of their fellowship, in its urgent plea for more earnestness and consecration and fraternalism, and less individualism. The appeal was not without its effect, though time was required for its

realization. A committee of correspondence was at once appointed. In 1860 the Convention voted in favor of the incorporation of the Convention; but the duty was neglected. It was kept in mind in 1861, though the attention of the American people was centred upon the war, and another committee on organization was appointed. In 1862 the committee reported progress. In 1863 it presented an elaborate plan, which failed to receive the assent of a majority of the State Conventions, without which no definite action of the General Convention could then be valid. In 1864 a committee of the session, of which Rev. Richard Eddy was chairman, proposed a form of Constitution, which was approved by the Convention, and submitted to the State Conventions for ratification. In 1865 it was found that a majority of these had confirmed the Constitution, and thus opened the way for aggressive work in the line of missions. The Convention of that year availed itself of its opportunity, and provided for an "Executive Board," especially authorizing it "to manage such funds as may be paid into the treasury for missionary purposes," and instructing it to seek incorporation under the laws of the State of New York.

The Board chosen accepted the trust, and in 1866 procured incorporation as the "Board of Trustees of the General Convention of Universalists in the United States of America." It at an early day arranged with Rev. D. C. Tomlinson to canvass the parishes of the State of New York for missionary funds. Mr. Tomlinson proceeded at once to the duty

assigned him, and secured within a year a contribution of $17,000 for the purpose in view. Unfortunately, the difficulty of securing agents in other States proved insurmountable; and the Board was left to make the most of the generous New York contribution. Hopeful of ample funds in due season, the Board, deeming it "a proper department of missionary effort to encourage and aid in the maintenance of students in the Theological School," voted that it would "make needful appropriations for the help of worthy young men, who may desire to undertake the pastoral office after a complete theological course." This policy has been approved by the Convention, and over $170,000 has been paid in furtherance of the purpose.

The Convention of 1867 appointed a committee "to take into consideration the centennial anniversary of the denomination," which was to report in 1868; but its report was that "no action had been taken." That Convention, however, in a resolution "offered by J. D. W. Joy," declared the year 1870 "the centennial year of the Universalists of America;" provided for the session of that year in the town of Gloucester, Mass., "where the first Universalist Society was founded;" and appointed a committee of thirteen, with full power, "to determine the time, objects, and methods of observing the centenary." On the report of this committee in 1869, it was provided that a special missionary offering of $200,000 should be raised, "to be known as the Murray Centenary Fund, to be vested in the Board of Trustees of

the General Convention, and the income used under their direction, in the aid of theological students, the distribution of Universalist literature, church extension, and the missionary cause." Under the influence of earnest appeal and answering enthusiasm, a fund of something more than $120,000 was gathered, and its income used as provided in its foundation. Additions have since been made by gift and bequest to the Murray Fund, and other general funds have been founded having similar purpose; so that those funds whose income is available for the various forms of missionary work, specific and implied, now amount to $210,000, while in addition there are funds amounting to $30,000, whose income will become alike available at a future day. Still more, the State Conventions duly incorporated, and other missionary bodies, hold funds for home missionary purposes amounting to $360,000, making in all $600,000. All this is aside from contributions made from time to time for immediate use, reaching in the case of the General Convention alone $216,000.

Allusion has already been made to the large sum applied to the aid of theological students. The Board of Trustees has applied to the various forms of home missionary enterprise considerably more than $200,000. That some of their efforts in this line have been disappointing was naturally to be expected; just as in the case of approved theological students. But undoubtedly the administration of the funds committed to the Board has been generally promotive of the interests of the Universalist Church.

The Board has encouraged or seconded the efforts of the smaller State Convention executives in securing State supervision, or in fostering their missionary work. It has sought to stimulate and support the activities of groups of the brethren seeking to establish or sustain parish life in various parts of the country. It has enabled parishes in perilous conditions to tide over the obstacles to their success. It has aided in the erection of numerous churches where aid seemed to be needful for the accomplishment of the work. The churches at Washington, Albany, Clinton, Little Falls, of the Good Tidings in Brooklyn, Omaha, Amherst, Lincoln, Oakland, Pomona, Pasadena, Riverside, Oshkosh, Norfolk, Charlotte, Marshalltown, Cleveland, Woodlawn Park, are prominent instances of the last suggestion.

At the session of 1882 the Trustees called the attention of the General Convention to the subject of foreign missions. "The time has come," said they, "for our church to look toward the establishment of missions in heathen lands. . . . Some of our people are already desirous of making contributions toward that end. If we may learn anything from the history of other churches, such contributions will promote and stimulate our home work. The missions of other churches have carried the blessings of civilization to distant lands; and when we can engage in the like work our faith will surely prove its civilizing and Christianizing power." At the Massachusetts Convention the previous month, the late Rev. Dr. Thayer had delivered an address on foreign missions,

which was received with much enthusiasm, and was followed by a small contribution, the first offering for the purpose in our history. The suggestion of the Trustees was thus greeted by the committee which considered their report: "We hail with gratification the rising spirit among our people in favor of foreign missions, and recognize it as a favorable indication of a deeper sense of responsibility for the salvation of the world. We second the recommendation that the General Convention receive donations for foreign missionary work." And the recommendation was adopted by the Convention.

At the session of 1883 the Board of Trustees recalled attention to the subject: "The subject of missions to heathen lands has not awakened the interest which it deserves, perhaps because of the pressing demands for local, educational, and home missionary work. Yet it must be kept in mind by a church which recognizes the unity of the human race, and proclaims that the world is Christ's." At the session of 1886 the Board, referring to its former expressions, said: "We have not received any funds for the purpose indicated; but the feeling noticed among our people in 1882 and 1883 had merely lulled for a season. We are assured that it has recently been expressed with much earnestness in one of our public bodies [the Rhode Island Convention], an earnestness that is ready with material guarantees when the time shall come. . . . Generous gifts for home missions will be stimulated by reasonable regard for those of other race, but of the same blood, and of the

same great family, whose Father is God." The Convention referred to above memorialized the General Convention at the same session for the appointment of a special committee, "to consider this subject with respect alike to its advisability, its methods, and the fields most favorable to the enterprise, and report at the next annual assembling." The Convention approved the proposal of the Rhode Island Convention; and the President appointed, as the special committee required, Rev. Henry W. Rugg, D.D., of Rhode Island; Rev. E. H. Capen, D.D., of Massachusetts; Rev. Asa Saxe, D.D., of New York; Hon. Olney Arnold, of Rhode Island; Mr. A. T. Foster, of Vermont.

The committee reported in 1887: "(1) That it is the present duty of the Universalist Church to engage in a work of Foreign Missions; (2) That Japan offers the most inviting field for such work;" and recommended, "(1) That the Trustees of the General Convention be instructed to solicit special contributions, to be applied to the support of a mission in Japan, and invite gifts and bequests for a Foreign Missions Fund; (2) That as soon as a sufficient sum has been received, and definite pledges made to justify entering upon the movement, the Board of Trustees be authorized to establish a mission as proposed, appoint missionaries and teachers, fix their salaries, provide a proper equipment for them, and give all needed direction and supervision, as called for in the inauguration and carrying on of such a mission." The Massachusetts Convention also memorialized the General Con-

vention in favor of the enterprise. The report of the Committee was unanimously adopted. There had already, in anticipation of the action of the Convention, been contributions for the purpose amounting to more than $600, the first ($17.73) coming from the Sunday-school of the Stamford Parish, Nov. 11, 1886. This was followed by $100, April 29, 1887, from the Young People's Missionary Association of the Church of the Messiah, Philadelphia; and $500, Sept. 28, 1887, from the Rhode Island Convention. At the Convention, too, after the adoption of the report, pledges were made amounting to several hundred dollars per year for five years.

The Board of Trustees, immediately upon the adjournment of the Convention of 1887, appointed a Standing Committee on Foreign Missions, which proceeded to call for pledges amounting to $5,000 a year for five years, or, in all, for $25,000. This was done "by circular and through our denominational papers;" and at the Convention of 1888, it appeared that "the total amount of pledges made in reply, added to those voluntarily made in New York [1887]," and including cash in hand, was $7,379. Our clergymen were especially solicited to sustain the enterprise by such contribution as they were able to make, and made liberal response.

At the Convention of 1888 three platform meetings were held in Chicago churches; and Foreign Missions were treated earnestly by Dr. Sweetser, Dr. James H. Chapin, and Dr. Capen. Dr. Chapin, who had visited Japan, earnestly sustained the mission by pen,

and voice, and generous gift, until the day of his lamented death. Meetings were held in furtherance of the movement, notably one in Boston during Anniversary Week in 1889, at which pledges were received to a considerable amount; and at the Convention of that year it was reported that the amount of pledges had risen to $16,194. At the Convention of 1889, further, an appeal was made for pledges which resulted in the increase of the promised amount to $21,000. The Committee on Official Reports well observed, "The enthusiasm for it [the mission to Japan] has been steadily rising from the first, and now begins to sweep in with a force that indicates the decided purpose of the Universalist Church. . . . The generous responses during this Convention to appeals in its behalf indicate that the time is now ripe for a beginning. We therefore recommend to the Board as soon as possible to make a forward movement by indicating what missionary force we can command to initiate the enterprise. It is believed that something definite and immediate will call forth many responses from those who are now waiting to see the movement take shape." The Board, stimulated by a subscription guaranteeing the full amount of the estimated requirement, made by interested friends, acceded to the recommendation, and instructed its committee "to consider plans and persons," and report to the January meeting, 1890.

The committee, which consisted of Rev. Dr. Rugg, Rev. Dr. Sweetser, and Rev. Dr. Demarest, met on the 20th of November, 1889; "and, thoughtfully

considering, first, the matter of leadership of the mission already approved by the Convention, found themselves in unanimous agreement to invite Rev. George L. Perin of Boston to undertake the office, and happily found him willing to accept the invitation." The Board approved the selection, and also the contract proposed; and Mr. Perin, early in January, 1890, entered upon an energetic canvass for the increase of the $21,000, then pledged to $30,000, supposed to be sufficient for the mission for five years. Mr. Perin wisely arranged for the canvass. With the aid of the chairman of the committee, a "Japan Paper" was made of the *Christian Leader* for one issue; and the last Sunday in January was constituted "Japan Sunday." A quite general concurrence in the movement was secured. Mr. Perin made a spirited and highly productive personal canvass of a dozen or more parishes; and about 200 parishes participated in the magnificent effort, which resulted in the additional promise of $40,000, making more than $60,000, and constituting an epoch in the history of the Universalist Church.

The Trustees of the General Convention, at the beginning of the enterprise, engaged as assistants to Mr. Perin Mr. I. Wallace Cate, at the time a student of Tufts Divinity School, whose ordination was secured before his departure, and Miss Margaret C. Schouler, an approved and successful teacher in the Franklin School, Boston, Mass. In the fall of 1892 they further engaged Rev. Clarence E. Rice, then pastor of the Church of the Reconciliation,

Utica, N.Y. In 1893 the mission suffered the loss of Miss Schouler, who was ordered by her physician to leave Japan, because of broken health under climatic influences. The Board have taken personal as well as official interest in the mission, and recognize with satisfaction the success of the enterprise suggested by them in 1882, which took actual form under the moulding hand of the Convention's Committee on Foreign Missions in 1887, and became practicable in 1889–1890.

VI

OUR MISSION IN JAPAN.

BY G. L. PERIN, D.D.

THE Universalist Church came late upon the foreign mission field, not from choice, but from necessity. On account of the lateness of its coming, its critics have assigned reasons and drawn inferences which all the facts do not warrant. But it is no part of my purpose to examine or attempt to refute their allegations. We came late upon the field; and for the sake of those to whom we might have ministered we are sorry. But we entered the field at last, in a small way, it must be granted, but we trust with an earnestness which can leave no doubt as to our sincerity. Three missionaries from the American Universalist Church, two men and one woman, settled in Tokyo, May 17, 1890.[1] They were re-enforced by the third man on November 30, 1892. It would seem ridiculous, at this early day, to write history. To make a statement to the friends of this mission, that they may know at least the broad lines

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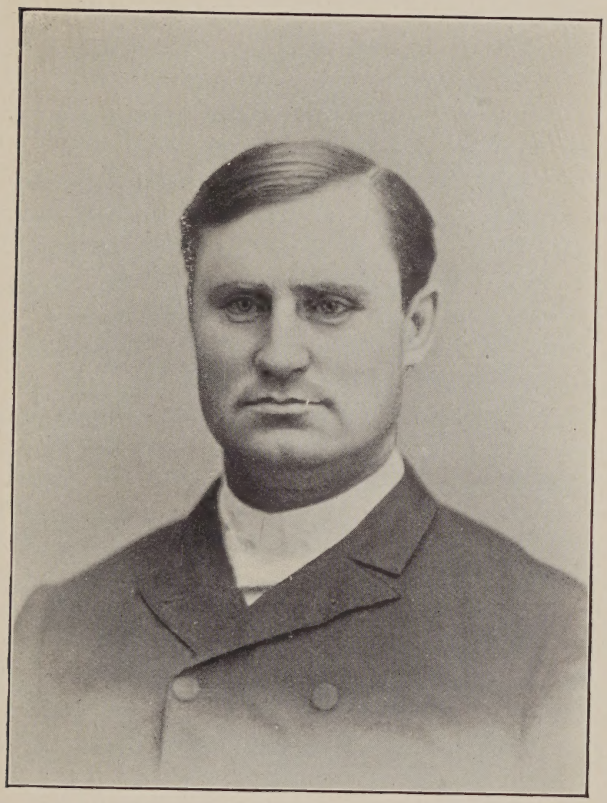

GEORGE LANDER PERIN, D.D.

of our work, is reasonable. Such a statement, more or less complete, it is my purpose here to make. It will be convenient to throw the discussion into four parts, — *aim*, *method*, *results*, and *opportunities*.

1. *Aim.* On my way hither, stopping for a day in Chicago, a gentleman of St. Paul's Church asked me, "For what purpose are you going to Japan?" I answered innocently, and as thoughtlessly, "Of course to start a Universalist mission." He renewed the question, "But what for? Why do you wish to start a Universalist mission in Japan?" As put to me directly, by this practical man, the question was rather startling. But if it could not be answered, then why was I going? As rapidly as I could, my questioner facing me, I ran through the reasons, hoping, I confess, to light upon something which might be particularly convincing on account of its newness. But in that hasty search I could find nothing new, and so answered frankly, "I am going to Japan for the same reason and with the same purpose that I might have come to Chicago if I had been called to some Christian task that needed my help here." Since then I have had ample time to think of the question, but see no reason to answer it differently. If one teaches Christianity in Chicago, he must do it because he believes it is good for men to know it. If he teaches Christianity in Tokyo, he will do so for the same reason. His methods of teaching will differ in the two cities; but perhaps he cannot make it appear that Christianity is any better for the East than for the West. The truth is, as it appeared to us, Chris-

tianity is not only good, but it is the very best thing that any people can know. It has not yet succeeded in making an ideal society in any quarter of the world, but it possesses within itself the possibilities of an ideal society. At all events, it has blessed every land it has yet touched. It has quickened the thought, lifted up the moral standards, and awakened the spiritual sense of every people who have thoroughly caught its spirit. It should therefore be as good in Asia as in Europe or America. If all are agreed upon the meaning of the term, it is perhaps enough to say that our aim is to make Christians. But if diversity of interpretation makes the meaning of the term doubtful, let me borrow a phrase often used by the great Brooklyn preacher, and say our aim is *manhood-building*. If I am asked what we hope to accomplish in Japan, I answer, we hope to be instrumental in building a nobler type of manhood through the power of pure Christian ideas and the emotions that spring from them. We have absolute confidence in the means. We believe thoroughly in the regenerating power of pure Christian ideas and emotions.

We think, and for the sake of our efficiency as religious teachers it is necessary so to think, that in broad outlines we have approached very near to the true interpretation of the Master's thought. As a Universalist, it seems to me I have been intrusted with the noblest system of thought ever committed to human hands. It may be sheer sectarianism, and perhaps all the disciples of John Calvin have consoled themselves in the same way; but it does seem

to me the most faultless evolution of theology the world has yet seen. It seems the freest from superstitions, the largest in its aims, the completest in its answers, the fullest and most accurate in its solutions of the difficult problems of the universe. It is to me, indeed, the very flower of Christianity. And I marvel when I reflect that I am the possessor of this splendid spiritual force. To administer these great ideas, to administer them in such a way as to make them fruitful in human life, the most fruitful, is the object which we have sought to keep before us in this country; or, to go back again to the original figure, to use these great ideas in manhood-building. This is our aim: to do it the most efficiently, to do it in the largest possible way consistent with the means at our command.

It may be suggested that this is no other than the ideal object of the Christian Church and the Christian minister in any other land. If so, I am the more confident that it is a worthy object; and it helps not a little to put the missionary and the people to whom he has come to minister in an attitude of mutual self-respect. The old view, which regarded these people as heathen, and the business of the missionary to rescue them as brands from the burning, may have had some advantages, but I should not like to have come here with such assumptions. I am very glad to have come here with substantially the same assumptions that I should go to Chicago. I am glad to bring the same gospel and the same aims, because the people have substantially the same needs. Manhood-

building is a good business for one to be engaged in anywhere in this world. The only assumptions that he needs to start with are that manhood is a good thing, and that he, as an ambassador for Christ, can contribute at least a little toward building it.

2. *Method.* With such a missionary aim, then, what are the best methods? How should one set about his business? What are the means adequate to the end? Any thoughtful man would soon see that one door of opportunity in this country is to be found through the printing-press. He would soon see that one great need is that of a sound and progressive Christian literature. In this field there is great poverty; and whoever should become the writer or the translator of books suited to the time, the place, and the needs of the people, would surely be entitled to the gratitude of all who are interested in the progress of Christian thought. That such a man would be contributing to the high end of which I have spoken, there could not be any doubt. But in my judgment he would not be contributing in the surest way. He would not be contributing in the surest way, because his books, however valuable in themselves, would be powerless without a constituency. A Christian book must depend much upon a Christian constituency. Without this it is not workable in any country. The best Christian book ever printed in Japan has found ninety-nine per cent of its readers through Christian agitators who came to Christianity without its help. Assuming the constituency to begin with, to make it workable, the book may then become a helpful agent.

It may be urged that if the book were good enough it would find its own constituency. True, it would if it were good enough. But to be good enough to accomplish that it must be an epoch-making book. That it has been an epoch-making book in another language, in another age, or with other people, is no sure evidence that it will be so in this language, in this age, and with this people. The chances are against it. Translations are not often epoch-making. This would require a new genius both in selecting and in translating. It may be said, "The missionary may write the books himself." True, he may, but what will he write? If he be a missionary genius as well as a literary genius, he may indeed write great books. But there are not many such people in the missionary field; and in any event such books are not made to order. Men do not make them when they set out to do so. Hence they could not be relied upon as the regular product of even the most inspired missionary pen.

But again, books need interpreters, and often the greater the book the more it will need an interpreter. Books need *living* interpreters. They need some appreciative soul who, having understood, will translate them again into the language of the people; who, if necessary, will become their advocates and their friends. A great interpreter, at least an earnest interpreter, is often as valuable, as a practical power, as the book is itself. The missionary, therefore, who, pursues his great aim by this method, but who abandons his books or his translation before he has found

for it a living interpreter, who has the power of putting it into the language of the people, runs great risk of burying in quick oblivion both his money and his labor.

The printed word was a mighty power in behalf of the American anti-slavery cause, but how manifold was that power multiplied by the lion heart of Garrison and the golden tongue of Phillips! The revolutionary theology of the liberal churches may startle the Christian community of Japan for a day when it first speaks through the types, but all the rest of Japan will not even hear of it if the matter is dropped there. The biggest Canadian steamer might come loaded to her decks with the best theology of these liberal churches, and cast the whole frieght upon these shores, but without friends to make it workable, without interpreters to make it intelligible, without living advocates to breathe into it the celestial fire, it would for the most part perish in the junk-shops.

But let us glance at another possible form of missionary effort. It is perhaps supposable that an earnest man, well fitted for the task by nature, might find a fruitful field wholly outside the ordinary lines of missionary work. If he were a man richly endowed by nature with social gifts, he might engage in the business of friend-making, and so gain access to some circles that Christian thought has not yet directly entered. Having made friends among the higher classes, he might communicate to them in the most informal way, by contagion as it were, his Christian thought. The influence of his conversa-

tion, his home, his example, might be very far-reaching. It is entirely conceivable that in rare cases this might be found to be a practical working missionary method. But as a general working plan, one must see at a glance that it is open to grave objections. In the first place, unless the plan were operated with rare tact, it would be regarded by the people as an impertinence, if not as a fraud. Besides, not many men are fitted by nature for such work. They would fail in the outset on account of social limitations. But however great their social gifts, they would need to be men of fine spiritual persistence, and good moral discrimination, if they did not allow their religious aim to be forgotten in the interests of the social occasion. Again, if they were plastic enough to conform to the social customs of the people, they would often find themselves involved in moral situations inconsistent with the Christian life, while, if they were austere enough to avoid that dilemma, their very austerity would quickly rear a wall of partition between themselves and those whom they should seek to influence. In the end, therefore, I fear the social missionary would find himself as often the modified as the modifier. At all events, this cannot be looked upon as a hopeful general method of missionary enterprise.

Another field is that of the evangelist, pure and simple. To some foreigners that would be an attractive field. It is possible for a foreigner to become a preacher to the people. He may bring his great thoughts to the people in their own tongue. He may influence them by the magnetism of his person-

ality. He may be his own interpreter. This method has great advantages; it re-enforces the thought by the power of an earnest soul. Such a missionary becomes a manhood-builder at first hand. Such work may be performed with the very highest aim close before the worker's face all the time. He is able to see results very early in his work. All this is *possible*, but as a general missionary method it is *impracticable*, for several reasons: First, because it implies that the foreigner has entered upon the work for life. It would indicate great lack of business sagacity to prepare to become well-equipped evangelists for a few years. The expenditure of time and money would be too great for the results. While as a matter of fact most missionaries either cannot or will not stay here for life. But if they could and would stay, still it would be impracticable as a general missionary method. Very few men can become excellent preachers in the Japanese language, while most men cannot become even fairly good ones. Assuming, then, that a missionary body is hunting for some permanent method of manhood-building through the power of Christian ideas, I cannot regard the method of the foreign evangelist, pure and simple, as even tolerably hopeful. It is attended with too many difficulties; it is a foreign plant at best, and, except in the rarest cases, it is almost certain to perish after a few years precarious struggle for existence.

There remains still another method, concerning which there has already been much discussion. I refer to that method which centres in secular educa-

tion for missionary ends. This method has been so long and so thoroughly tried in Japan, that every one is familiar with it. It has still some very earnest advocates. But the trend of opinion seems to be adverse to the school as the centre of missionary activity. In the hands of foreigners, from the missionary point of view, secular education in Japan cannot be regarded as highly successful, while from the educational point of view, no doubt it has been decidedly unsuccessful. I do not intimate that it would not be a noble form of philanthropy for the Christian Church here, as elsewhere, to engage in building and operating schools and colleges. No doubt it would be. But that is not the question before us. Our question is, would it be a wise method of missionary effort? If it be urged that schools and colleges are very powerful agents in manhood-building, I reply, yes; but manhood-building in *general* is not the ideal which I have set before the missionary. Unquestionably there are many other methods which may be made to contribute to the same end. If so, let those who believe in them operate them. His ideal is to build manhood *through the power of Christian ideas and the creation of Christian emotions.* No doubt the missionary schools have been, and are, helpful agents in disseminating a knowledge of Western science and art. Let it be granted that these are good and necessary things to learn. But the people of Japan are not dependent upon missionary schools for such knowledge. The government schools and numerous private schools are becoming

well equipped for teaching Western science and art and history.

As a missionary agency, the best that can be said in favor of the missionary school is that it furnishes to pupils an easy introduction to Christian teachers, and brings the former for a period under the Christian influence of the latter. So far as it goes, this comes within the legitimate scope of the missionary aim. But the method is too roundabout. It is too expensive for the results achieved. It is using, or attempting to use, a certain machine for a purpose to which it is not well adapted. It is like trying to use a thrashing-machine for a corn-sheller. A college is a splendid machine for secular education, but it is not a good machine for Christian evangelization. It is at once too expensive, too complicated, and too much involved in other problems. In short, it is made for something else; and if it serves the missionary purpose it will be only a happy accident. But wise men do not stake great issues on possible accidents.

The foreigner who comes to this country to engage in missionary work has all these methods to choose from. But if he has come here with the high aim which I have indicated as the ideal aim of the missionary, he will soon find any one of these methods unsatisfactory, because unsuited to his purpose. If he is working single-handed, with very meagre support, he must of necessity be satisfied to do what he can in some small but useful field. But if he is planning for others, — planning with reference to the future, with reference to permanent results, — he must

look for some central method better suited to his high purpose than any of these.

Where, then, shall we seek a method equal to the aim? Every reader will already have anticipated the answer: We must seek it in the *organization and extension of Christian churches.* Manhood-building is the end, but church-building is the means to that end. If we believe in the power of Christian ideas and emotions in manhood-building, then it must be confessed that there has never been discovered a better instrument than Christian churches. In so far as it is true to its general purpose, it seems to me to be almost an ideal machine. I have already pointed out that such an aim needs the living voice, the interpreter, the man, — a man who speaks the language of the people. Here you have the enthusiastic advocate of an idea, translating it into the vernacular of the common people, often transmitting it by the very utterance into moral energy. He becomes the transmitter of no end of stored-up spiritual force. It is the minister's business. He has studied it; he likes it; it is his daily life. He stands close to the people. He is one of them. He knows their language. But chiefly he has committed his life to the business of manhood-building, through the power of Christian ideas and emotions. He does not long stand alone. Very soon he gathers around him a body of men and women who are more or less pledged to the same business. They generate enthusiasm. By the very pledge of association, the idea which inspired the first steadily takes deeper and deeper hold upon all.

What was but dimly understood from book or magazine becomes clear under the subsequent light of discussion. The preacher with his living voice is always giving something which no book or paper can ever give. By a law of spiritual contagion he is communicating moral enthusiasm. He has immediate and ready access to the emotions, and is able to make vital that which he and the people have been learning in many ways.

I ask again, what machinery as machinery, what method as method, could be more ideal, considered abstractly? And in the light of history, what method could be practically more successful? Churches are natural distributing centres of Christian thought. With the end in view of manhood-building through the power of Christian ideas and emotions, I would rather have three good churches than one good magazine, if I must make choice between them. If I must make choice, I would rather build one good church in one of the chief cities of the country than to translate into Japanese the best book that has ever been written, the Bible alone excepted. With the purpose indicated, I would rather have ten churches well located than one college, and I would rather have one good church than all the social missionaries that could be crowded between the decks of the Empress of China.

In making this criticism, I wish it understood that I am speaking of the work that should be made central. And let me repeat: As a general missionary method, with our subject in view, there is no method

so good as that which makes church-building central, as a means to the higher end of manhood-building. But having made this central, I would freely use every available auxiliary. With our end in view, it would be bad policy to substitute college building for church building. But as an auxiliary, if we can have a college, let us by all means have it. With our end in view, it would be bad policy to substitute magazine-making and book-translating for our main business. But remaining true to our main business, book and magazine making as aids become nearly indispensable. Books and magazines become convenient lines of communication to our outposts, and through them to multitudes of other people. But with reference to any auxiliary we must be careful to observe proportion. We must give attention to emphasis. As false emphasis will spoil a piece of music, so false emphasis will spoil a piece of missionary work. There are certain auxiliaries which we have come to regard as nearly indispensable to success in large and progressive church-building; but if we shall become so absorbed with the progress of the auxiliary that we forget or neglect the thing for which it exists, then our emphasis is false.

I need hardly say that the Universalist mission has believed in church-building as central in a good missionary method. We have acted upon our convictions, and our convictions have grown stronger with the action. From the outset we have planned to establish churches in which people are to be gathered, to be ministered unto by Japanese pastors. As

leading up to this we have scattered many thousands of tracts and pamphlets; we have edited a magazine; we have translated and circulated books; we have conducted secular and theological schools; we have preached with considerable regularity; we have invited questioners; we have conducted an extensive correspondence; we have freely used the secular newspapers. But all this we have done with an eye constantly upon our main business. We have tried to hold ourselves in readiness for any method which might promise a new channel of Christian influence, never doubting for a moment, however, that, so far as our influence in Japan is to be permanent, it must be largely through the churches which directly or indirectly we shall assist in building and fostering.

Having shown what should be central in a good missionary method, let me try to answer the further question, "What is the natural place of the foreign missionary in this work?" I have already given it as my opinion that the conditions of his situation will not admit of his engaging to any considerable extent in the direct work of preaching to the people. It is difficult to decide in which form his preaching will be the poorest, whether in his own version of the Japanese language or through an interpreter. If it is not practicable for him to become a preacher, much less is it practicable for him to become a pastor. I do not know that a serious attempt of the kind has ever been made. But if it should be made, it would be foredoomed to failure. Nature is against it. Churches in Japan must be made by the Japanese

REV. HIZEDO YOSHIMURA.

people. The immediate organizer and worker must be a Japanese pastor. The nation, if it shall ever become Christian, as I confidently believe it will, must do so chiefly through the influence of her own preachers.

But there is one field in which the influence of the foreign missionary should be very potent. In the early days of the mission particularly, and if he be a wise man perhaps for many years, he may exercise great influence as a counsellor. This is reasonable; by his larger experience he is fitted for it. He is a man of experience among men without experience. He is organizing an institution with which he is acquainted, but with which many of his Japanese co-workers have but meagre acquaintance. No doubt, even here his position will often be delicate and difficult, and particularly if he should forget that, while he knows more of the historic Church, they know more of their own historic customs and peculiarities. Nevertheless, the right of nature is on his side, and it will be unfortunate if he abandons his natural position on account of the difficulties, and still more unfortunate if he does so on account of some current sentiment which finds expression in the familiar phrase, "Japan for the Japanese." With all Christian love, with infinite patience and unyielding persistence, the Christian missionary should be, and remain so long as possible, the counsellor among his Japanese co-workers in developing and executing missionary plans. In the beginning he will do this as a leader from the inside; but in the end, if his

work has been successful, only as a friend from the outside.

But, important as this is, it is not to be henceforth the chief work of the foreign missionary. Whatever his work may have been in the past, in the future it must be chiefly, in this country, the work of educating the Christian ministers. While there are hindrances even here, there is nothing else that can be done so well. We may instantly assume that, if there were strong, consecrated, well-trained native ministers to take his place, even this work would be better done by Japanese educators. But even in the oldest missions it is perhaps too early to fulfil all these conditions; while with the younger ones it must still be many years before this work can be handed over entirely to trained Japanese teachers. Here, then, is the missionary's golden opportunity. He may teach the teacher; he may train the preacher. He may fill others full of his own thought. If he has no voice of his own, he may train up many voices to speak for him, more eloquently than he could hope to speak for many years. Having, by all his own early education, and all the traditions of his early life, been drinking at the Christian fountain, he may teach these new ministers of another tongue how sweet its waters are. How fine a privilege it is if we may take part in the Christian education of a score of consecrated young men, who shall go forth to the world with a lifelong Christian message to their countrymen.

It need not be said that thus far we are entirely in the elementary stage of our missionary enterprises.

Our office has necessarily been, and perhaps must for a while longer continue to be, a varied one. But as the work progresses the responsibility of the pastors will grow broader, and that of the missionaries narrower, ever centring more and more in the business of training Christian ministers, until at last, even here, we shall be relieved by native scholars who are competent to take our places in the theological school.

3. *Results.* There always seems to me not a little irreverence in counting results. The ideal missionary works, and trusts God to count results. And yet those who have generously given to this enterprise, and who are anxiously watching to see what the work will come to, have a right to know what, from our human point of view, has been accomplished. Still it is hard for me to overcome the feeling that it is too early to count results. We have been on Japanese soil but a little more than three years, scarcely long enough to adapt ourselves to the new situation. But that it may be clear that from the first we were alert and eager to do our best, note these entries in our missionary record: Settled in Tokyo, May 17, 1890; first two months spent largely in getting acquainted with the work of other missions and studying their methods. Surprised at their splendid achievements. Inspired with hope for our own work. Whole missionary force spending some time every day on the language. July 15th: It is clear that we must have a central location and a convenient meeting place. Many days spent in studying the city and searching for a convenient location. About

this time advertised our presence in many newspapers of the empire and invited correspondence. Scores of letters came. For many weeks one of our number was kept pretty busy dictating answers. Land purchased about September 1st. Question-class opened in dwelling-house. Tract, setting forth our thought and our purpose, written and translated. Building begun about October 1st. October 6th: English school opened in dwelling house. Two members of the mission still working as time will allow on the vernacular. Another tract translated. December 25, 1890: new church dedicated. From this time regular Sunday services. Already several Christian converts. January 5, 1891: one member of the mission made a trip into the interior with interpreter, visiting and speaking several times in Nagoya and Shizuoka. From this time regular work in theological school. March 1st: Established first outpost at Shizuoka. September 1st: Theological school regularly organized and monthly magazine established. March 1, 1892: Outpost at Osaka. July 1st: Outpost at Sendai. October 1st: Girls' school, with forty pupils, established at Shizuoaka. December 1st: Another outpost at Osaka, also one in Okitsu. Meanwhile three other tracts translated, two more outposts opened, and Allin's Universalism Asserted just from the press. Theological school grown to ten members. Perhaps in all one hundred and fifty baptized converts.

Results! Not very inspiring if one is thinking of completed results, of victories actually won. But if

THE GIRLS' SCHOOL AT SHIZUOKA.

an organized army capable of gallant fighting may be counted as a result, it is not wholly disheartening. A review of the record would show a church building with settled pastor in Kojimachi Tokyo, another church with settled pastor at Shiba, Tokyo. Two preaching stations with two evangelists in Osaka. One preaching station and regular evangelist at Shizuoka. One preaching station and one ordained minister at Sendai. One station and one evangelist at Okitsu. One church with meeting-house and regular student supply at Hoden, and in all these places regular baptized members of the church. In literature we have six tracts, one book, and a regular monthly magazine in the vernacular. In schools we have one theological school in Tokyo, one girls' school in Tokyo, and one girls' school in Shizuoka.

Results! Much too meagre to satisfy the ambition of your missionaries, who are eager that the Universalist Church shall bear an honorable part in making this a Christian nation. But we are consoled with the reflection that perhaps those whose servants we are in this enterprise did not expect more than this. But whether we may regard the results thus far as satisfactory or unsatisfactory, the thing which is certain is that the Universalist Church has in this land great possibilities.

4. *Opportunities.* Universalism has been hospitably received in Japan. It has in its theological position immense advantages. Particularly in its exposition of the nature and office of Christ and the question of human destiny it is a welcome thought to the

Japanese. It has been eagerly seized by the people in every outpost city, and already commands respectful attention. By this I do not mean to boast, and I am far from saying that the victory has been won. We are still a score of years from the point where we may abandon the movement to its own fate, in the confident hope that it will be able to maintain itself by the inward life and power which shall have been generated by growth. It should be taken as a matter of course that what has been accomplished thus far is but the beginning. It is but the staking out of the ground. It is but the putting on of the armor. It is but the first bugle blast. The beginning is hopeful, but the battle is yet to be fought. Let us pray that it may be fought in the name of Christ and with great faith. What the Japanese Universalist Church shall be in the future depends very largely upon what we are willing to do for it in the future. That it will steadily go forward step by step there can be little doubt. To reach any other conclusion would be to charge our people with being mere stage actors, playing a part for effect, or to charge them with blind zeal, building without counting the cost. No one who knows anything of the history of the Universalist Church will be likely to make either of these charges. We are not rich enough to gratify our little conceits on so large a scale, and we are not emotional enough to commit a sentimental blunder of such magnitude. The greatest blunders we have ever committed, those of undertaking too small things, have sprung from the very absence of emo-

tion. I am willing, therefore, to believe that the Japan Mission has been the deliberate choice of the Universalist Church, and that she means to support it and be faithful to it so long as the sacrifice is justified. If my judgment is sound in this, then the time is near at hand when another five years' campaign will have to be planned and the sinews of war provided. Four out of the first five years have already gone. For busy people time has wings. We shall soon stand face to face with the necessity of providing for the mission for the second five years. The generosity of the first gifts surprised even the most sanguine friend of the mission. And yet the needs of the second five years will be greater than those of the first five. But this prospect does not alarm me in the least, for when the first gifts were made they were made in sheer faith. We were absolutely without experience. To-day a splendid opportunity lies definitely before us, while creditable achievements lie behind. What before was but a dream, is to-day a reality. We have before us not merely the vague opportunity to scatter broadcast the seed of our Universalist thought, but we have before us the inspiring opportunity to build here in the "Land of the Rising Sun" a new Universalist Church which shall not only modify all the beginnings of Christianity in the Empire, but whose gospel of glad tidings shall be to multitudes of people *the* gospel of Christ. The foundations of this church are already laid. The building should not pause for a moment. It need not do so if —

nay, it *will* not. The Universalist Church of America has already counted the cost. It has courage equal to the situation, and generosity equal to its courage. I have been asked by the Board of Trustees of the General Convention to come home and assist in the canvass. I accept the invitation with absolute faith that the response will be such as not only to carry joy to the hearts of those who are working gallantly in the field, but also such as to send a new thrill of life throughout the length and breadth of our home church. By this declaration of faith I herald my coming, and in behalf of the great cause I shall represent, I pray for as hearty a welcome in all our churches as that accorded to the representative of the Japan Mission in 1890.

TOKYO, 1893.

H. HOSHINO.

VII

A JAPANESE VIEW.

BY REV. H. HOSHINO.[1]

I HAVE been requested to answer for this volume, these three questions. 1. "Is the Universalist interpretation of Christianity welcome to the Japanese people?" 2. "Is the outlook for the Universalist Church hopeful?" 3. "Are the Japanese generally indifferent toward religion?"

Of course it is understood that my answers to all these questions are from a strictly Japanese point of view. As to the first question, I am entirely certain that Universalism is a welcome thought to the Japanese people. Since the fall of Feudalism, Confucianism and Buddhism became so far powerless and inactive as a practical power, that the old moralities deteriorated and left the people without any definite moral standards. At this juncture Christianity was imported with Western civilization. And as the people were anxious to receive the whole of that civilization, the natural tendency was to receive Christianity with the rest. And as a matter of fact it

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found a lodging-place in nearly every city of the Empire, reaching the climax of its prosperity in the period from 1885 to 1888. But that prosperity, which then looked so hopeful, was not the true result of Christian work. This early progress was due largely to the fact that it came as a part of Western civilization, and many people accepted it without much discrimination. Accordingly, when they had the leisure to study Christianity further, they found that some doctrines had been taught which did not seem to be really essential to Christianity. And this was perhaps one cause of the panic which occurred among Japanese Christians a few years ago. Many thoughtful men of our country are directly or indirectly in favor of Christianity, that is, in favor of its central ideas. But they do not like its complicated, ambiguous, and narrow doctrines. Therefore they believe that it must be improved and assimilated, that they may have a simple, clear, broad statement.

In this questioning period, liberal Christianity was very welcome. Thoughtful men generally rejected the narrow view of orthodoxy. Some left the the old church, but many others remain in it, accepting the liberal thought. It is certainly true that most Japanese Christians were influenced by the liberal theology, and adopted the broader thought for their own satisfaction, even though they do not call themselves liberal.

Now, some orthodox men are saying that the liberal men are doing only a negative work, and lack real faith. On the other hand, the liberal men are

smiling at the narrowness of orthodoxy. It seems to me that in some cases both sides go too far, and that each misunderstands the other.

But Universalism seems to me to avoid both extremes. It is neither narrow nor negative. It is a broad, reasonable religion, doing a positive work. It ought to succeed in Japan, while narrow orthodoxy on the one side and negative liberalism on the other side may fail. Universalism is certain to be welcome in Japan, and certain to satisfy fair-minded men.

II. "Is the outlook for the Universalist Church in Japan hopeful?" It seems to me that fair-minded men will never oppose our thought, even if they do not join our church. But it is an unrivalled fact, of which we may speak without boasting, that the Universalist mission has had remarkable progress in establishing outpost stations in the brief time that it has been at work in this country. What is the reason that the Universalist Church in Japan has progressed so rapidly in comparison with its working years? Does it not prove that it is especially suitable to the Japanese? No doubt it is partly owing to the earnest efforts of the missionaries, for whom we thank God; but it also shows that the people were ready for the thought, and the thought suitable to the people. Therefore, I believe the outlook for the Universalist Church in Japan is hopeful.

III. "Are the Japanese indifferent or cool towards religion?" Perhaps most foreigners would answer this question in the affirmative, and many Japanese

would give their assent to the answer. But if this be true, then the outlook for any religion in Japan is nearly hopeless. And at first glance it does seem to be so; but the conclusion seems to me superficial, and to be based, not upon what is essential, but upon what is really temporary and irregular.

Is religion a mere incident or accident? Or does it belong in the constitution of human nature? If it be only the former, then there may be some people who are wholly indifferent to religion. But the historic fact seems to be that there is no people and no age wholly without religion. If, then, religion be based in human nature, it would be strange if we found in the Japanese people an exception to the rule. To show that my countrymen have ever been susceptible to the claims of religion, I would like to call attention to three historic facts: (1) In former times, when Buddhism was at the height of its prosperity, it had such a hold upon the people that its disciples included emperors, princes, nobles, and common people. So great was its influence that at different times thirty-seven emperors forsook their homes and entered Buddhist monasteries.

(2) In the seventy years after the Roman Catholic missionaries first came to this country in the sixteenth century, there were about two million converts. Under the later feudal governments they were subjected to the most severe persecutions, through which they endured torture and death with a heroism and fortitude worthy of Christian martyrs. Such devotion could hardly have been found in men who were indifferent to religion.

(3) Even to-day it is true that among the lower classes there are low forms of religion which still have great power. It may be a disagreeable fact, still it shows that the people are not indifferent to a religion on a level with their thought. Why, then, is this charge so frequently made, that the Japanese people are indifferent and cool toward religion? It is owing to the fact that the old religions no longer satisfy thoughtful minds, while as yet no successor has been found to take the place of the old. The people are waiting for a noble religion, and as they wait they seem to be indifferent. But I repeat, that, though the Japanese seem to be indifferent, yet it is an unnatural state of things, and I predict that before many years they will be once more aroused to a profound interest in the claims of religion. Thoughtful men are hoping for and expecting under the Christian name a religion of power which shall satisfy the mind and the heart, even as the Jewish people expected the coming Messiah.

I believe the Universalist interpretation of Christianity — broad and reasonable as it is — will satisfy these waiting minds. And it will be strange if, with such a truth and such an opportunity, it does not have great progress.

Let me only add that, in behalf of this great faith of Universalism, we Japanese workers feel the weight of our responsibility, and pledge ourselves to the best possible service.

TOKYO, *June, 1893.*

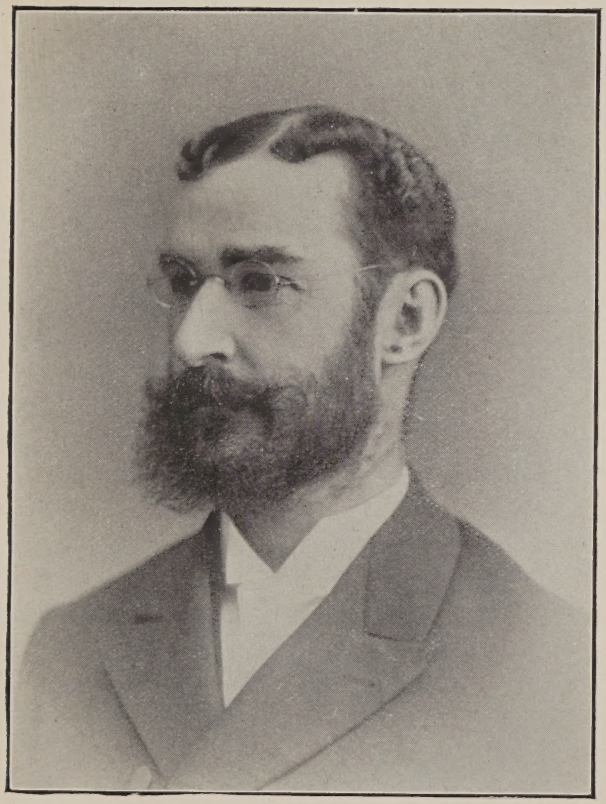
VIII

IMPRESSIONS OF OPPORTUNITIES AND NEEDS.

BY REV. CLARENCE E. RICE.

I CONFESS to some feeling of diffidence as I contemplate the task of formulating impressions of our work in Japan. The most efficient veteran in the service might well feel that the task was one that called for his profoundest knowledge and his most careful judgment. Japan is so extensive, her problems so varied, her needs so great, that a novitiate of scarcely a year's experience naturally hesitates before venturing a judgment. It must be remembered that the Mikado's Empire reaches from Kamchatka on the north, to the Loochoo Islands on the south, a territory extending over the vast area of 148,742 square miles. Into the many different prefectures of the Empire missionary enterprise has worked its way during the last thirty-five years. It is not difficult to find those here who have grown gray in service, who have confronted the numerous and difficult missionary problems for years, and still feel that they are unsolved.

In dealing, therefore, with so great a subject, under



REV. CLARENCE E. RICE.

such necessary limitations, I can only hope to give superficial impressions; and of our special work as Universalists, I can only speak in a general way, basing all upon less than a year's observation in the field. Sometimes it is true, however, that first impressions are lasting. The first fresh view often clearly defines the outline of a landscape, and needs nothing further to correct or to strengthen the picture. The field here has its marked features, its manifest lines and peculiarities, and even a hasty glance stirs one to consider, with eager thought, the problems of its present and its future estate.

Missionary opportunity and missionary needs always go hand in hand. And, in general, the one is the measure of the other. In Japan, with its forty millions of souls, the door of opportunity is open to the Universalist Church. But one needs to live in this Oriental atmosphere only a little while to learn that that door of opportunity challenges effort of the most persevering and judicious character. It is not certainly a case where, —

> "Fools rush in where angels fear to tread."

More and more I feel that this open door invites successful entrance only to those who have the genius to adapt themselves to the exigency of the time and people. For the opportunity here must be estimated by the condition and temper of this land. The conception which many of us held in our childhood, that the people on the other side of the world must necessarily be upside down, if not literally true

of the Japanese people, is true in a figurative sense as regards their methods of thought, customs, etc. Every visitor to this interesting land notices this strange contrariety. The carpenter draws the plane towards him instead of pushing it from him; the blacksmith sits on the floor and works at his anvil; Japanese books all begin where ours end; they write their letters in an order just the reverse of ours; their entrances are always at the back of the house, and a host of other customs opposite to ours. But oftentimes the methods of thought and methods of action are quite as strange to us, so that he who reaches the heart and head of the Japanese must often accomplish the feat by turning an intellectual somersault, or by some method of reversed thought to which he must get accustomed. But once this difficulty is appreciated, a rich mine is opened, from which may be drawn the choicest gems of life and manhood. Whatever we may say of their peculiarities of thought, one is from the first struck with the general eagerness among the people for education. The most transient tourist is impressed with this feature of Japanese life. The great cities of Japan are crowded with students, who make education a passion and pursue knowledge with eager quest. No difficulty is too great, no hardship too severe, to daunt them, if knowledge is to be attained. It would be strange, indeed, if Universalism, with its matchless logic and "sweet reasonableness," could not impress its truth upon some of these eager searchers. We establish schools and form classes,

not alone to feed the hungry intellects of the people, but always with a view of ultimately touching their religious natures. It may be, and doubtless is, the fact, in some instances, that our Bible classes, our day-schools, and even our Sunday congregations, have an element who care more about learning English than they do about learning the gospel. Even so, it still remains true that Christianity often gets a hearing when otherwise it would be unheard. And often it has proved, that those who came with no religious thought remained to labor and to pray most earnestly for the Christian cause. And this desire to learn on the part of the Japanese seems to me to be peculiarly advantageous to our church, since our faith is not fraught with theological dogmas and intellectual difficulties so troublesome to the reason-loving Japanese mind. With a religion that has science as its handmaid, we shall be derelict if we use not this, our advantage, to strengthen our cause, and sow the seed of truth upon the teeming soil.

And then, again, not to speak of advantage as regards any distinct sect, there is here immense opportunity to do practical Christian work. The lack of high moral standards in a nation like Japan furnishes the Christian opportunity. It may seem, at first thought, more like an obstacle than an opportunity; but to face evil in all its forms is the prerogative of Christianity, and were it not so the Church would not exist. Soul-saving is what we are here for primarily, and we have no call to work here if our influence does not make for a practical bettering of moral conditions

among the people. In the old feudal days the chivalric knight felt it to be an opportunity greatly to be desired when, for the sake of honor, he could cross swords with an enemy. It is, or ought to be, a coveted opportunity with any Christian church to cross swords with the arch enemy of truth and righteousness, wherever he may be found. Not that Japan is peculiarly lacking as regards moral purpose and life. It stands, we may believe, far ahead of many of the unchristian nations of the earth. But its standards are not the standards of Christ. Its code of honor, its treatment of women, its view of chastity, its loose regard for veracity, are defects which stir the heart of the Christian to a realization of his responsibility.

But here we are as a church in the field, face to face with these great problems. Here we are, deputed to hold aloft the Christian standards of light and life. It is our opportunity, before which we may pause almost with bated breath, as we remember that this business is ours, and that we are responsible till it shall be accomplished. Often when I have stood before Japanese audiences to deliver the Christian message, as I have seen these faces of eager inquiry looking up into mine, I have felt thrilled with the opportunity vouchsafed me, and yet weighed down with the responsibility involved. The more we realize that we are called to this great work, the more will we feel that the message is more deeply significant even than when delivered at home. Face to face with this pitiful ignorance and moral decrepi-

tude of the people, the work becomes fraught with a new meaning; and it is strange if the pleading voice of their spiritual need does not impress us as at once with the opportunity and the difficulty of our work.

But this opportunity will perhaps appear clearer when we consider the comparative cost of projecting Christian work in this country. In years past I have often heard the objection made to foreign missions that the comparative cost was too great. Often the assertion has been made by virulent opponents of missions abroad, that for every cent used in actual work in the field, it required nearly another cent to get it there. That is to say, that the expense incident to the prosecution of the work was out of all proportion to the same work done at home. If that has not long since been proved to be the whimper of the pusillanimous souls who seek an excuse for their own faithlessness, it will take but a brief survey of the actual facts to prove how erroneous the statement is. In Japan everything, with rare exceptions, is cheaper than at home. The cost of food and labor is the marvel of all foreigners who come here. It is possible to place a good Japanese man, a graduate of our Theological School here in Tokyo, at the head of a movement in any of the large cities at a salary which need not exceed forty yen per month; this, at the present rate of exchange, is considerably less than forty dollars in gold. The rent of a hall or the building of a church is about in the same proportion. I have struck an average of the cost of our different outposts in Japan, and find that thus far each mission has been

supported at less than forty-eight yen per month. This, translated into gold at the present rate of exchange, means about $34 per month. Think of maintaining a mission in a great city at an expense of less than $400 a year! Compare these figures with the cost of carrying forward a movement in an American city, and we shall readily appreciate the low cost at which work may be carried on in this foreign field. Of course there are other considerations involved. The movements in Japan may have to be supported for a longer period than at home; but after all is said, the fact remains that mission work here is at comparatively small cost. I submit that these are facts well worth the careful consideration of those who are fond of dwelling upon the fact that there are many heathen at home who need to be saved.

I may add, as a last consideration from the side of opportunity, that the absence of an inherited prejudice against Universalism in this country is a consideration of much importance. At home, such has been the training of the community that Universalists must start in any given place at great disadvantage; and under good conditions it must take a series of years before that prejudice can be overcome. Here, on the other hand, there is no such bias in the mind of the people. It is true that our orthodox missionaries have brought their prejudice with them, and would predispose the mind of the natives against us if they could. But, in the main, all sects at the start stand on the same level. Indeed, if there be any advantage on either side, it is on ours, since Japanese

generally incline toward the acceptance of liberal thought. I venture to believe that, other things being equal, if an Orthodox and a Universalist movement were inaugurated at the same time in a given city, the liberal sect would generally find the warmer place in the Japanese heart. It is certainly worth while, in dealing with this question, to bear in mind that there is no great wall of prejudice already before us when we enter the field.

These considerations present, in a general way, the side of opportunity in this Land of the Rising Sun. And it is easy to grow enthusiastic as one stands in the field and contemplates past achievements and future promise. But one will do well to avoid the unwise zeal of the novitiate who closes his eyes to the difficulties which confront every missionary undertaking. Indeed, the more one studies the situation from the side of advantage, the clearer will it appear, as has already been indicated, that the opportunity measures the need. The obstacles by which we are constantly met, such as the extreme difficulty of the language, the moral looseness noticed in so many directions, the peculiarities of Japanese thought, etc., indicate *needs;* and these the most superficial observer can hardly leave out of the account.

At the outset, and all along the line, there is constantly pressing upon us the necessity of holding up the standards of Christian thought and motive. Amidst the eagerness for conquest, and the rivalry among the different churches and missionaries, there is some danger that, in his desire to count converts

and material results, the Christian standards may be lowered to conform to the halting steps of those with whom we labor. But, just as in the field at home, no lasting good can come from accommodating Christian principles to human frailty, so here the cause suffers whenever a zealous advocate seeks a sweeping conquest by removing the difficulties incident to the highest Christian ideals. There is no short cut to Christian attainment. The general who seeks to recruit his army by inviting men to a life of ease and idleness, will find either that men reject the invitation, or that only a worthless following rallies to his call. The Christian evangelist who seeks to increase the followers of Christ by calling the multitude to rally around a standard lowered to suit their selfishness and sloth, will in the end succeed in dragging the Christian banner in the dust, without in any way accomplishing the end sought. Men everywhere, in Japan or America, are impressed by appeals to the heroic and to the best within them. And here in this land, especially, must we insist upon this policy. What if at the end of the year we cannot report so many that have numbered themselves with us! Here it is particularly true, that a few devoted, practical Christians, rallying around a standard that has never for a moment allowed its folds to be dragged in the mud, are worth more to the cause than a host won by the pitiful process of emasculating principle. For one, I deprecate that zeal which is not according to knowledge; that fills its ranks with half-disciplined converts, who must in the end prove a hindrance to

the cause of Christ. What was recently said by a prominent missionary[1] of Central Africa with reference to the work there, applies with equal force to Japan. "The Church must not be depressed to a lower level to meet half-way the heathenism of Africa. The Church must embrace the African, and raise him up by her sacraments and means of grace, and spread a network around him, and raise him up to her high level, not abating one jot in morality or spirituality of what she requires of her children at home."

The above considerations will naturally suggest that patience must be one of the great needs both on the part of the missionary and the church that sends him forth. There was a time, only a few years ago, when Japan was eagerly adopting the customs of the West, that many predicted the conquest of Japan for Christianity in a decade. But the Japanese desire for everything foreign has given way to a more or less strong anti-foreign feeling, and the Christian missionary's work is made more difficult thereby. The dream of those days of speedy conquest is past; and it is clear that the conquest of this land cannot be made in a day. Indeed, the most superficial observer must now see that a long process of patient toil is necessary before we can hope to see Japan standing among the Christian nations. As regards Universalism here, I am convinced that it can in no way *leap* to success. We must climb slowly, at times with weary feet, just as at home we make our advances. Great and attractive as our faith is, much

[1] Bishop Smythies in Central Africa.

as I believe in its moving power, I am fully persuaded that Universalism has no patent right on success. What we gain must be gained, just as it is gained by others, with judicious planning, patient toil, and earnest prayer. I trust I shall not be misunderstood. No one is more hopeful of our work than I; no one more appreciative of the work already accomplished by our church. A splendid future invites us. The field is white; but the reaping must be done, and done, too, by vigorous toil, by the sweat of the brow, and with patience of soul.

But this paper would hardly be a real treatment of needs, if I neglected to mention the financial problem. The Japanese regard it as very impolite to speak directly of money. And, whenever they are obliged to speak of such mundane things, they approach the subject by circumlocution, saying that they know it is a shameful matter to speak of, but, etc. But I have not resided long enough in Japan to have fully entered into the Japanese feeling in this regard, and may be pardoned if I speak directly about so important a matter as the need of funds to carry on so great a work as this to which we have put our hands. If I hesitate to speak with assurance about other great problems, that perplex the minds of far more experienced men than myself, I can at least speak with confidence and directness of this material aspect of the work. By the generous gifts of the people this work was undertaken, and on them it depends as its sphere is broadened and its necessities made apparent. At times the need is made painfully obtru-

sive. Great cities lie all about us waiting for the new faith and life. It is absolutely sure that, if we had funds to undertake the work in these great centres, we could score as great a success in them as in any of the fields where we have already begun. But, of course, we can only advance as far as our means will allow. In many instances it makes our hearts ache to see the pressing needs, and to be unable to supply them. It is a fact, however difficult of belief it may seem to our friends at home, that several of our students in our theological school are living from one year's end to the other on less than five dollars a month. By what possible process of economy they manage to lodge, clothe, and feed themselves on this mere pittance, is as great a mystery to us as to those who have not dwelt in this land of wonders. Great and urgent as the calls are in these latter days, we still trust that the cries which go up to our people from time to time, in behalf of Japan, will not be unheeded.

It has long been my firm conviction that the calls incident to a work like this present more than an objective opportunity. They are to our churches, by the reflex principle of action, subjective benefits. Nothing is clearer than that the truly missionary church is a live church; that generous giving to a great cause, by the working of that divine law which our Lord announced, leaves us richer than before; and that sacrifice and self-denial have their reward, even in a material way. Any successful pastor at home will bear witness, I am sure, to this truth.

Clearer than ever comes the message to all our churches: "Go ye into all the world and preach the gospel!" To heed the message of Christian truth is at once the duty and the privilege of our people. For their own sake, as well as for the sake of the world, they need to do this. "God might have sent his angels to sing his gospel through the world, or he might have written it on the sky, and made the clouds his messengers; but we need to bear the responsibility of publishing that gospel."

I am confident that the Universalist Church will meet its obligation, both as regards the message and the means by which it is to be transmitted. The decree of our church has gone forth, and from that decree there can be no appeal. We have put our hands to the plough, and we will not look back. Beholding the need, we rejoice in the opportunity which enables us to take part in the work by which, at last, all the nations of the earth shall be blessed.

TOKYO, JAPAN, 1893.

REV. I. WALLACE CATE.

IX

THEOLOGICAL EDUCATION THE CENTRE OF MISSIONARY EFFORT.

BY REV. I. WALLACE CATE.

When the Universalist General Convention inaugurated the Japan Mission there was no doubt in the minds of the projectors as to the *end* and *aim* of missionary effort. On this point there has been no wavering in the minds of those who were set to do the work. It is their endeavor first, last, and always to inspire men to higher living by inculcating the principles of the religion of Jesus Christ. But it may safely be said that there were no clearly defined notions in the minds either of the projectors or of the missionaries as to the special *methods* by which the work was to be accomplished. Certain general notions there may have been, such as generally attach to missionary labor in foreign lands. Anything more than this could hardly be expected with those about to launch out upon an entirely new work. Nevertheless, while ideas concerning methods were ill defined, and while it was left largely to the missionaries to shape their course according to circumstances, it is certain that the work of the mission has developed

in entirely unexpected directions. Such has been the case in the matter of the education of native preachers. Not that theological education of some sort was thought not to form naturally a part of missionary effort, since the missionaries expected to find, sooner or later, co-workers among the Japanese, but that the amount of such work, which would be useful or necessary, must be very limited in the first five years of the mission's history. Certainly it was not thought that the education of native Christian preachers would occupy the greater part of the time and attention of the missionaries, or that such education would form the very centre of their missionary work. Yet such is the case, and to point out the reasons for this is the object of this paper.

The reasons which have led the missionaries to place so much emphasis on the education of native preachers are, in general, of two kinds. First, reasons arising from the difficulties which stand in the way of the foreigner in his attempts to come into contact with the masses; and second, reasons based upon the favorable conditions brought about by the great advances which Japan has made in Western civilization and the reception of Western ideas, and the consequent intellectual fitness of a large number to deal with religious problems.

The ordinary conception of missionary work in a non-Christian land involves the idea of personal contact with the masses on the part of the missionary himself. He is supposed to devote the greater part, if not the whole, of his time and energies to teaching

the fundamental truths of Christianity, by public discourse or private instruction, and thus by his own personal efforts among the people to form Christian communities. Education is thought of only as one of the incidents of the work, forming, as it were, one of the channels by which Christian ideas may find their way into the minds of the people. Undoubtedly in some lands the conditions are such as to render this method of missionary work altogether necessary. Such a method may be, and is to some extent, employed in Japan; and among the women it is, perhaps, the only method which can be used to advantage under present conditions. But as a general missionary policy it can scarcely be said to be the best, especially in a mission where the number of the workers is very limited. The fact that the oldest and strongest missions emphasize the educational element is a confirmation of the soundness of the position taken by the Universalist mission. This confirmation is still further strengthened by the testimony of a member of a mission which has been several years in the field, that the great mistake of that mission had been the neglect to emphasize the matter of Christian education; it had trusted too largely to general work among the people.

The first requisite for contact with the people is readiness in the use of the language. It goes without saying, that, if the missionary is to communicate religious or moral ideas, there must be a medium of communication. But those who have made themselves acquainted with the conditions of work in

Japan are aware that the acquisition of the language is accomplished only with the greatest difficulty. Why this is so it is not necessary to state here. It will be quite sufficient to say that among the foreign missionaries only in extremely rare cases is the language spoken well; a few speak it indifferently well, and the great majority have such a limited knowledge of it as to be able to make little use of it in preaching or general religious instruction. A certain degree of proficiency is indeed necessary in order to carry on successfully the ordinary business of the mission; but the amount sufficient for that would be quite insufficient to enable a man to deal with theological and philosophical problems, or pose as a public speaker. It is to be understood that the purpose here is not to minimize the importance of getting the language. Indeed, the more one has of the language the better. But the purpose is to point out the fact, that the difficulty of the language is one of the greatest hindrances to direct missionary work, and makes it desirable that such work should be left as much as possible to the Japanese.

Another requisite for successful missionary work among the masses, is the power to enter sympathetically into the life of the people. Like St. Paul, a man must be "all things to all men." It is extremely difficult to do this in Japan. In general, it may be said that the difficulty arises from the fact that the missionary is an Occidental, and those whom he proposes to teach are Orientals. This means, that, in all but their common humanity, teacher and learner are

as far apart as the west from the east. They are different in race, in language, in mode of thought, and in traditions. All this may be true independently of the degree of civilization reached by either party. It is not merely a question of getting down to the level of the Oriental, but it is a question of getting across a gulf which separates him from the missionary. The missionary cannot give his thoughts in his own way and according to his own traditions, but in the Japanese way, and in the light of Japanese traditions. There must be not merely a translation, but an interpretation, and this often amounts to a transformation. In order to do this, the missionary must understand sympathetically those whom he teaches. He must be able to put himself at their point of view. Undoubtedly this difficulty would largely be obviated by a thorough knowledge of the language, for the traditions and life of a people are bound up in its language. But this is the work of years; for it means not only the mastery of the vernacular, but also the mastery of the Chinese accretions, by which the language has been enriched, and from which the Japanese have drawn most of their philosophical ideas. But even with such a knowledge of the language and traditions, the success of the missionary must depend to a great extent upon his power of adapting himself to the traditions and thoughts of the people. It will readily be seen, therefore, that great difficulties stand in the way of the missionary who desires to come directly in contact with the people.

Nevertheless, the Universalist mission was begun, and is now carried on, in accordance with the historic custom of Christian missionary work; namely, the gathering of Christian communities and the establishment of churches. In fact, it is the only liberal mission which thoroughly believes in the policy of church building, and the only liberal mission that is fully and squarely committed to such a policy. And if it were necessary for the missionaries to do this themselves, even if the difficulties were greater than they are, still they would feel bound to meet and surmount the difficulties, and work as they could for the establishment of Christian churches. But the missionary is not required to do this. In the conditions which exist in Japan is found a ready solution of the problem; which is, to intrust the work of evangelization almost entirely to the care of the Japanese. To those unacquainted with the conditions this may seem a poor disposition of the case. But provided those can be found able to do the work well, or able to do it better than the missionary, even though it should fall below the level of pastoral work in a Christian country, it would certainly seem to be a reasonable solution of the problem. The natural leaders of the Japanese are to be found among the Japanese, and no one sees this more clearly than the Japanese themselves. They are restive under foreign leadership; and the condition of the fitness of the Japanese being fulfilled, it is better for the missionary to be content to be the power behind the throne, rather than the power upon the throne.

But can men be found fitted to do the work? Most certainly they can be found. There are many young men in Japan to-day who, with the proper education and theological training, would be well fitted for the work. There are hundreds engaged in the work now. A fair proportion of these are eminently successful. The great majority are able to do the work better than the missionary can do it. The general qualifications required for the work in Japan are not different from those required in Christian lands; namely, intellectual power, personal religious conviction and religious enthusiasm, the realization that Christianity is needed by the people, and the power to present its truths upon the platform in a convincing and forcible manner. These qualities are found to a remarkable degree in the Japanese of the rising generation. The experience of the writer is not great, but it is his conviction that few people surpass the Japanese in readiness in public speech. Their religious enthusiasm is often surprising. Their intellectual power is good, and their intellectual life has been greatly stimulated by the influx of Western ideas and their absorption by the student classes. Not the least element of this stimulating influence is Christianity itself. It could not well be otherwise, since Western literature is strongly tinctured with Christian ideas. This has served to create to some extent a Christian atmosphere. As a result young men of good ability may be found willing to identify themselves with the Christian cause.

The material being at hand then, it would seem the

part of wisdom to make the most of it. But it is plain that, if the dissemination of Christianity among the people is to be intrusted to native workers, those workers must receive a training suited to that end. That is, there must be a school for the education of preachers and pastors. The need of such a school is not less urgent in Japan than in America. The intellectual forces which work against the teacher of Christianity in Japan are substantially the same as in America, and are all the more potent since Christianity is comparatively new. In America materialism has to make its way against a strongly intrenched Christianity. In Japan the situation is reversed. The controlling power is materialistic, and it is the difficult task to overcome it. Hence the special need of educated, well-trained preachers. To ignore this phase of missionary work is greatly to miscalculate the mental activity of the people and to invite ridicule. The Japanese are on the alert. They are disposed to question, weigh, and measure, and the doctrines which they accept must appeal to their reason. In America many become Christian not so much by a process of reasoning, as by the Christian momentum given to them in early life by home instruction and the prevailing Christian influences. To become a Christian is only to recognize the power of elements that have long been a part of the life. With the Japanese it is quite different. To become a Christian with him is to receive an entirely new element into his life. He has no Christian training, no Christian traditions, no Christian predilections. To

meet these conditions the preacher must not only have faith, but also the reasons for the faith that is in him, and be able to give them convincingly. He cannot be indifferent to the intellectual forces which work against him; for it is his set task to overcome prejudices, intellectual and otherwise, and persuade men of the reasonableness and usefulness of the Christian religion. The power to do this will come in a large degree from a thorough grounding in the history of Christianity and the principles which underlie it, such a grounding as can be got in a well-equipped theological school.

The realization of the difficulties which beset the foreigner in his intercourse with the people, and the consequent need of trained native preachers, was early impressed upon the minds of the missionaries. And so it happened that the very first movement in the direction of distinctive missionary work was the establishment of a theological school. At first it was carried on in a very imperfect and irregular way, and with but one or two students, but gradually taking the shape of a regularly organized school with a tolerably well outlined curriculum and the full number of classes. It is not to be supposed, however, that by establishing the school all the difficulties of missionary work have been avoided. Indeed, there are many and grave difficulties connected with it. As theological education was not even dreamed of as forming a prominent part of the mission work, the workers were chosen for general missionary work, and not for theological professors. Consequently,

they found themselves obliged by the exigencies of the work to occupy a position which, under ordinary circumstances, they could not have been persuaded to take. It is scarcely necessary to call attention to the fact that, in order to maintain a fair grade of instruction under such conditions, requires a tremendous amount of labor on the part of the teacher, and the burden is not lightened by the fact that Japanese students demand as much or more from the teacher as any class of students in the world. Neither need any reflecting man be told that only with the greatest difficulty can two or three men, even though well equipped for the work, carry on a theological school with the ordinary number of classes. The instructors in our theological schools at home teach from ten to fifteen hours a week, and give their whole energies to the work. The instructors in the Japanese Universalist Theological School teach the same number of hours, besides attending to innumerable details of mission work, daily becoming more and more complicated. Neither do all the difficulties and discouragements spring from the limitations of the missionaries. Perhaps the most saddening and disheartening circumstance is, that what seems an undue proportion of those who enter the school are at length found without the consecration, the singleness of purpose, or the depth of character, sufficient to hold them to the attainment of their avowed object. But those who were appointed to carry on the mission were not so bound down to preconceived notions of the work, or so unable to adapt themselves to circum-

stances, that they could not willingly turn their hands to any labor which the welfare of the mission demanded. They have schooled themselves to meet difficulties without dismay; to work amid discouragements without being discouraged; hoping, believing, that the issue will be victory. With Paul, they are "pressed on every side, yet not straitened; perplexed, yet not in despair; pursued, yet not forsaken; smitten down, yet not destroyed."

But in the midst of toil, discouragements, and difficulties, the missionaries are sustained by the firm conviction that theological education is a prime necessity, and strengthened by the thought that, when the wheat has been separated from the chaff, and an earnest, able, and thoughtful preacher, armed with the broad and reasonable teachings of Universalism, has been sent into the field, their power has been increased many fold. They feel that to be able to produce such a worker is worth the expenditure of much energy and patience, and a rich compensation for the discouragements and perplexities involved. And when such men can be sent into the various cities and towns throughout Japan, the school becomes the centre of missionary effort, not only in the sense that upon it is concentrated the greater part of the time and energies of the missionaries, but also in the sense that from it emanates the power exerted by the mission throughout the country. The school forms, as it were, an electric centre by which living messengers are charged with the energy and power of the doctrine of God's universal love, and sent to pro-

claim it throughout the land. Every man thus charged is a light set among the people, radiating the helpful and reasonable teaching of our faith. But in order to fully realize the importance of this, the fact must be kept in mind that such a one adds strength to the work of the mission, not simply because he is one more worker added to the number already in the field, but because he belongs to and understands the people among whom he works.

Enough has been written to show how important a place theological education holds in the work of the mission. It seems clear that the future power and prosperity of Universalism in Japan depend largely upon the training its preachers receive in the theological school. This being the case, the importance of the school can scarcely be overestimated, and no effort should be spared to render it more efficient year by year, by re-enforcing its corps of instructors and improving its conveniences. To accomplish this it is only necessary that it should hold the place in the regard of the Universalists of America which is demanded by the importance of the work it has to do; and the importance of that work is not less than that which is being done by Tufts, Canton, and Lombard. Give it the efficiency of these, and the Universalist Theological School of Japan will easily stand, as it ought to stand, as it must stand if the mission is to do its best work, among the foremost of Christian schools in Japan.

TOKYO, *June 22, 1893.*

MISS MARGARET C. SCHOULER.

X

THE WOMEN OF JAPAN — SCHOOLS FOR GIRLS.

BY MISS MARGARET C. SCHOULER.

EVER since our little band of missionaries came to Japan, one problem has constantly confronted us, which is, perhaps, of all others, the most difficult of solution; viz., how to reach the women and to Christianize them!

We believe that the moral status of every nation depends largely upon the character of its women, and more especially upon that of its mothers; and we hold, therefore, that if the Japanese people as a nation are to become Christians, it is necessary to reach far down into the very stronghold of the family life, and sow there the seeds of Christian truth. This must be done before we can expect any lasting results of the great work, which we, in common with all the other missionaries here, have so much at heart.

This stronghold is the woman, who, in Japan, is almost universally destined to motherhood, such an anomaly as an unmarried woman having been almost unknown until within the last twenty years, since the establishment of mission and government schools for girls.

In the mission schools one finds Christian women employed as teachers who are unmarried. Also one meets here, occasionally, young women who have received the benefits of a broader education in America and Europe, and who, having a career in life open to them, are still unmarried. But these are exceptions. The great mass of the women marry, and they are still uneducated, except in what is considered by this people necessary for a woman to know. This is, of course, very meagre; and although the position of woman in Japan has never been so degraded as that of her sisters in the different parts of Asia, yet, when compared with that of her Christian sisters in America and Europe, her condition is little better than that of a slave.

Mr. Basil Chamberlain, in his "Things Japanese," writing of the status of woman here, says: "Japanese women are most kind, gentle, pretty. But the way in which they are treated by the men has hitherto been such as might cause a pang to any generous European heart. No wonder that some of them are at last endeavoring to emancipate themselves. A woman's lot is summed up in what are termed 'the three obediences: obedience, while yet unmarried, to a father; obedience, when married, to a husband and that husband's parents; obedience, when widowed, to a son.' At the present moment — 1890 — the greatest duchess or marchioness in the land is still her husband's drudge. She fetches and carries for him, bows down humbly in the hall when my lord sallies forth on his walks abroad, waits upon him at meals, and may be divorced at his good pleasure."

Some idea may be obtained from this, as to what the position of the Japanese woman was and is outside of the small circle of Christians, — some seventy-five thousand in all. As to the amount of education formerly considered necessary, it consisted in learning the details connected with "the three obediences," as given in a treatise called "The Greater Learning for Women," by a celebrated Japanese moralist, Kaibara.

When, for centuries, these ideas have been inculcated into the minds of the women, what has been the result? A race of women, patient, humble, long-suffering, accepting contentedly the position accorded them. The long life of self-effacement and self-renunciation has brought with it a sweetness of disposition which commands the admiration and love of her Christian sister; while, on the other hand, the women of Japan regard the Christian woman, with her freedom, her education, and above all the equality with which they see she is treated by her husband and brothers, as a wonderful creature, to be looked up to as a child looks up to its mother, for help, for sympathy, for love.

Like all new workers in any field of labor, we brought with us high hopes, great enthusiasm, and strong courage. Of course we expected to find obstacles; but their nature could hardly be realized. We had been told before coming that missionaries in Japan suffered few hardships, for we were coming to a country where we could have everything just as comfortable as at home. And this we found to be a

fact. In all the established missions here, we found the missionaries living in pleasant, comfortable, foreign houses, as people of ordinary means would live in America.

As to the Japanese people, we knew that they were to a considerable degree civilized. There are many who are very poor, it is true; but one never sees here the miserable squalor which one sees among the poor of our large cities at home, and we are told that such wretchedness does not exist.

We found the people of Japan a cheerful, warm-hearted, kindly race, and more than all, the most polite and ceremonious nation under the sun.

But although we can live here so comfortably as far as the necessaries of life are concerned, and although we have to do with a thoughtful and progressive people, there are numerous difficulties in the way of missionary work in Japan, which require all the consecration, all the strength, both mental and physical, that one can possibly bring to the service.

First, the climate, which makes it difficult, and in most cases an impossibility, for foreigners to do more than two-thirds of the maximum amount of work done at home, even when he feels perfectly well. Professor Chamberlain, writing on this subject, says, "The climate of Japan is stated by the highest medical authority to be excellent for children, less so for adults; the enormous amount of moisture rendering it depressing, especially to persons of nervous temperament and to consumptive persons. Various causes, physical and social, contribute to make Japan

a less healthy country for the female residents of the European race than for the men." Especially does this statement apply to those engaged in the work of education.

Second, the language presents almost insurmountable obstacles, not to be realized till one attempts the study of it; but it must be mastered before the most efficient missionary work can be done, especially among the women.

The Rev. Dr. Gordon, in his book, "An American Missionary in Japan," says, "It will not be thought strange, then, that one of the most experienced and scholarly of the missionaries recently gave to a company of his younger associates the following recipe for 'mastering the language,' 'Stay twenty years in the country.'" He also says that the Protestant missionaries of Central Japan have unanimously resolved that "whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with his Japanese brethren, it is our opinion that his highest and most permanent success demands that, for a period of at least three years, he should not be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language." He says that without this knowledge of the language, and, through the language, of the people themselves, one cannot avoid making many blunders; and thus newcomers often unintentionally grossly insult their Japanese friends, undoing, in this way, all the good intended to be done. Indeed, a volume might be

written on the difficulties of the language alone; but as we have neither time nor space here, we will pass on to a third difficulty.

This is the spirit of conservatism which has taken possession of the people during the last five and six years. In all great movements, people are apt to go from one extreme to the other, whether the case has to do with individuals or with nations at large. When Japan opened her ports to the Western world, and intercourse with Western nations awakened her to a realization of the fact that "Japan was not the biggest fish in the sea, but only a very small one," as one of my pupils said to me, the eagerness with which the people grasped everything new — European dress, manners, education, and, in fact, all the elements of Western civilization — is only paralleled by the sudden and complete reaction against many of those very things which at the present time prevails.

The former is known as the "Western craze," the latter as the anti-foreign movement. According to Professor Chamberlain, the court ordered foreign dresses from Berlin in the year 1886, and on November 1st of the same year the Empress appeared for the first time at a public entertainment in foreign dress. A little later — 1886–87 — her Majesty issued a proclamation, in which she recommended the women of the empire, at their convenience, gradually to adopt the dress worn by the women of the most enlightened nations. Also, in the autumn of 1886, the students of the State Normal School, by direction of the Department of Education, adopted foreign dress. European

etiquette was introduced at court, foreign music, dancing, and games were taught. Following the example of the Empress, many of the women of the nobility, and among the wealthy of the higher middle class, also the wives of government officials, wore foreign dress.

At this time the mission schools were filled to overflowing, and the study of the English language was at the height of popularity; so much so that a foreign gentleman, a resident of Tokyo, wrote to friends in England, saying that at least a hundred ladies might be usefully employed in giving instruction in English in various localities of the empire.

In 1887 the reaction began, — though it was hardly noticeable till the summer of 1888, — after the close of the Conference for Treaty Revision held in Tokyo by the seventeen Treaty Powers. When Count Inone, at that time Minister of State for Foreign Affairs, failed to carry through the negotiations and resigned, so great was the disappointment of the people, that it was manifested by a return to many of the ancient customs.

In the spring of 1890, when we reached Japan, this reaction, or anti-foreign movement, was at floodtide. We saw no women in foreign dress. Foreign music, dancing, and even foreign education as far as the girls were concerned, had become unpopular. The schools, particularly the government schools for girls, were severely criticised by the Japanese newspapers, which represented that, under the new system, the girls were "rude, conceited, and forward." Of

course, to a people so conservative as the Japanese, these young women, educated somewhat according to Western ideas, must have seemed so, particularly as these girls carried themselves erect, looked one squarely in the face, and in many cases conversed freely.

Mission schools that had enrolled pupils to the number of three or four hundred, now found these numbers reduced more than one-half. Especially was this true of the girls' schools, and the government schools fared no better; and at the present time, the whole number of girls in the empire receiving any education at all is only about one-third of what it was a year ago. Also, at the present time, many of the girls in the mission schools are dropping the study of English, and taking only the Japanese studies. Thus it would seem that the anti-foreign movement is particularly averse to the education of girls.

In the face of all these difficulties we set about establishing a school for both young men and young women. On account of the conservative movement, we were obliged to proceed very cautiously; and the school was advertised as a purely secular one for the study of the English language only, using this as a key—as nearly all the missionaries here have done—to unlock the door which was to open the way to a higher and more distinctively Christian work in the future.

Accordingly, the school was opened in October, 1890, under the name of the "School for Liberal English." Knowing the intense prejudice of the

Japanese against any kind of social intercourse between the young men and women, we arranged to have the classes for the women in the morning and those for the young men in the afternoon. The customs of antiquity do not allow men and women to sit in the same apartment, to keep their wearing apparel in the same place, or to transmit to each other anything directly from hand to hand. These customs are, of course, much less stringent at the present day, chiefly owing to the influence of Christianity, the family life of the Christians here being a "constant object lesson to the rest of the people." As time went on, so very few young women applied for admission, and as the number of young men was quite large, and the degree of attainment in English very varied, it became an impossibility to grade them, and the young men began to come in the morning, and the result was that the young women — five altogether — gradually dropped out, and the whole time was given to the young men. In the fall of 1891 the school was reopened, but no girls applied, and the number of young men constantly increased until, in midwinter, we had about thirty-five, and at the close of the school year in June, 1892, the number of students was twenty-eight. This was considered as doing remarkably well; for they were a very good class of young men, all the way from seventeen to thirty years of age, some preparing for the Imperial University, some in the higher Commercial College, one or two soldiers, and one already a lawyer.

The school was just coming to be known in the city, and, had it been continued another year, would probably have numbered more pupils than one foreign instructor of English could well handle.

To the question, "Why do you study English?" these young men invariably replied, "Because it will help me in my business." None of them came with the intention of looking into our religion, though many of them became interested in Christianity, and a few became members of our church.

So this plan to reach the young women failed, and resulted in an English school for young men, in which Christianity was only indirectly taught.

As so many ways were open to reach the men besides the English school, it was thought best to abolish it, and try some other way for reaching the women. We still thought a school the best thing, but on a different basis. This time the school was advertised as solely for girls, and as a mission school in which Christianity would be taught, also English, Chinese, and industrial arts, such as knitting, sewing, and embroidery. It was opened September, 1892, having been largely advertised and the tuition fee being merely nominal. Notwithstanding what seemed to be favorable conditions, the applicants were very few, and our number has never been above ten. But they were all very intelligent girls, and, with one exception, from the families of the higher middle class, four of them being the daughters of army officers; three, daughters of merchants; one, a daughter of a secretary in the House of Peers; one, the wife of a vice-

consul to China; and one, a servant in a family near the school. Four of them were very young, about twelve or thirteen, the other four from seventeen to twenty-one years of age, and the two oldest ones were already quite advanced in English.

As time went on they all became quite interested in the Bible lessons. They were studying the "Life of Christ" as given in the Gospels. It is written out for them in the simplest English possible, and then given both in the English and Japanese. One by one the younger girls began to leave; and though they gave various excuses, such as sickness, going to live in another province, etc., yet with one exception we learned that "the parents did not like Christianity." So in April our number was reduced to five, and last month — May — the youngest and brightest of the little ones left. We had reached in the "Life of Christ" a lesson on the "Denial of Peter." During the interpretation of the lesson the tears were rolling down her cheeks. We appeared to take no notice of it, as it was evident she did not wish us to. The next day she was absent, but came regularly till the day for the Bible lesson, when, on asking the reason for her absence, we were told that "O Kana San's parents did not like Christianity." The following week she came for her books, and said she was going to live in another part of the city with her uncle and aunt, and go to a school where only sewing was taught. As it was the hour for the singing lesson, she was asked if she would not select a hymn for all to sing. The hymn she selected was "Stand up, stand up for

Jesus." One cannot help thinking that the seed in this case has been sown in good ground, and we trust that God will permit it to yield its fruit in His own good time.

At the time of writing, our girls' school numbers only four, the three oldest girls and one of the younger. The former have all asked to unite with the church, but are waiting for the consent of their parents, who, it seems, have an objection to the rite of baptism, which is not easily overcome. As nearly as can be ascertained they have some superstitious ideas connected with it, but joining the church seems, to their minds, like joining some sort of a society, as a temperance society, and that offers no serious objections. So while they are willing that their daughters should become church members, they object to their being baptized. We can only wait patiently and try to overcome these prejudices.

The question now arises, whether the school shall be given up. This, it seems to us, must be answered by our good people at home, who have given their money so generously for the support of this mission. It has failed to interest a large number of women, and has made no converts among them this first year of trial. But we must remember that the Japanese people, at the present time at least, are not hungering or thirsting for religion, that this indifference is exceedingly difficult to overcome, and indeed, a work written by one of the Japanese professors in the Imperial University *against* Christianity has not been without its influence among the people of the better

PUPILS OF GIRLS' SCHOOL AT TOKYO.

classes. We must also remember that other Christian sects here have made very few converts during the last three years, in comparison with the numbers of former years; that the English language, which is, at present, our chief means of reaching the people, is now unfashionable; that a serious objection is the fact that the girls' school has always been in the same building with the theological school.

Let us take into consideration also the fact that the first Protestant missionaries, who came to this country in 1859, worked five years before they baptized a single convert, and that it was not until 1872 — thirteen years after their coming — that their first church was established, and then with a membership of only seven men, no women at all.

Reading of these things, one realizes the slow and patient efforts necessary to insure success. We know that in those days there was an edict against Christianity, and that to become a Christian meant persecution and oftentimes death. Professor Chamberlain, writing of the physical characteristics of the Japanese race, classes among them *indifference to death*, as he says they have a less sensitive nervous organization than Europeans. He also adds that the opinions and beliefs of Buddhism may have had some influence in the matter. Be this as it may, the present apathy of the people is as great an obstacle in the path of the missionary to-day as the edict against Christianity was in former days.

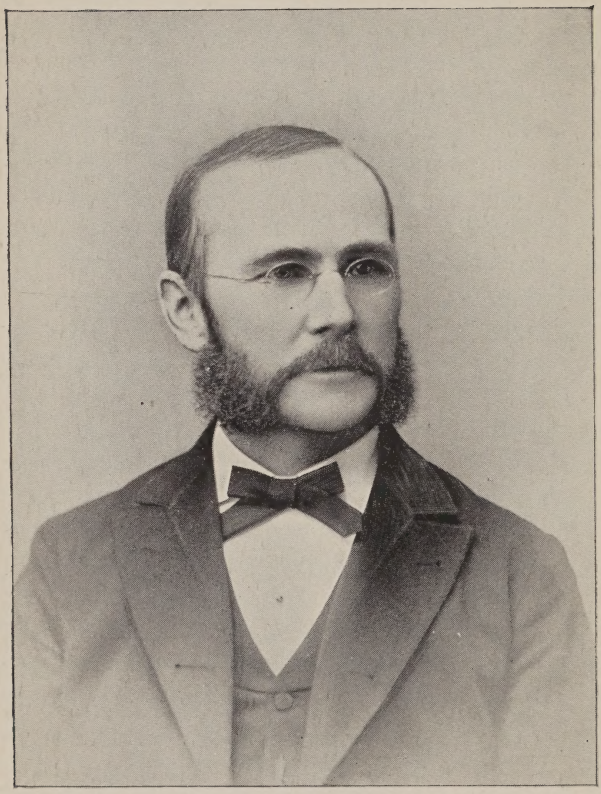
Until we have a knowledge of the language, we who work among the women, at least, must be content

with small results; for, though large numbers may be a sign of popularity, they are by no means a sign of true and lasting success. Is not the work important enough to warrant its being continued? We have made a beginning, though a very small one. We have one young woman in the church already, and three more hoping to become members.[1] These four will form the nucleus of our future work among the women; and we have for our encouragement the fact, that, if a woman once becomes converted, she remains, with rare exceptions, steadfast and loyal to her faith, while the young men, judging from our experience with them — and our experience is the rule, not the exception — are like "the uncertain glories of an April day."

We hope, therefore, that the Girls' School may be continued, even if the results are small; and, without losing courage, let us labor and reverently wait for the success which we believe will crown our efforts; for we are the bearers to this people of a message broader and nobler than any which they have yet received; and, as surely as there is a God who loves *all* his children, so surely will he not withhold from *these* this message, by which alone will their highest welfare and happiness be secured.

TOKYO, *June, 1893.*

[1] Since the above was written, two of the young women have been received into the church by the rite of baptism.



EDWIN C. SWEETSER, D.D.

XI

CHRISTIANITY A UNIVERSAL RELIGION.

BY E. C. SWEETSER, D.D.

It is an historical fact that, at about the time which is now used by all Christian nations as a chronological reckoning point, there was a widespread expectation that some person was about to appear upon earth, who would establish a world-wide and exceedingly glorious kingdom, over which, everlastingly, he would rule with a peaceful and beneficent sway. Principally held by the Jews, this remarkable expectation was by no means confined to them, but was shared with more or less assurance by many people of different nations throughout the extent of the Roman Empire.

It is also an historical fact, that, at about the same time, there was born, in the country called Palestine, a child, who grew up in the village of Nazareth as the reputed offspring of Joseph and Mary, a humble couple of working people; and who, when he came to man's estate, and was about thirty years old, left the home of his childhood, and assumed the office and work of a public teacher, gathering around him a little company of disciples, with whom he travelled

from place to place, preaching the doctrines which are now known as the gospel, and obtaining a reputation as a miracle worker such as never had been seen before. He was popularly known as Jesus of Nazareth; and such was the excitement which he produced by his preaching, and by the wonderful works which he was believed to perform, that the populace began to question whether in him they might not find the one for whom they long had waited, the expected Messiah, the prophesied King.

At the beginning of his public ministry he was baptized in the river Jordan by John the Baptist, who then confidently declared him to be the Messiah, the Lamb of God, who should take away the sin of the world.

But John, not long afterwards, was thrown into prison for his boldness in preaching against Herod the tetrarch; and while there, he began to doubt the correctness of his prophecy. Made morbid by his close confinement, and being naturally of an impetuous and impatient disposition, he became discontented and inclined to despondency, because Jesus did not adopt such methods and accomplish such an immediate and wide-sweeping reform as he had enthusiastically expected of him. So, sending two of his personal disciples to Jesus, he asked him, through them, the pointed question, "Art thou he that should come, or look we for another?" And although, because of the spirit in which it was asked, Jesus administered a gentle rebuke to his questioner, yet the inquiry itself was a very important one. If

offered in the right spirit, it would have been, as it now is, an entirely proper one.

Indeed, so vast is the import of this question, and so closely is it connected with the deepest interests of mankind, that to-day, among all of the important questions which are agitating the minds of men, there is none more deserving of serious attention and profound meditation. Was Jesus of Nazareth the world's true Messiah? Was he the Christ, the heaven-born one, the true Teacher, Example, and Saviour of men, than whom no other need be looked for, because no higher and better could possibly be? Is the religion which he established the final religion, the one which is destined to be universal, because it, and it only, is perfectly adapted to the wants of mankind, and offers them all the salvation they need?

In so stating the question, we indicate the line of argument by which it may be truly answered. For if the Christian religion is not perfectly adapted to the wants of mankind, if in any respect it is defective and cannot afford the full salvation which human nature stands in need of, then surely it must pass away. If Jesus of Nazareth was not perfectly qualified to be the religious Teacher and Saviour of all men, if in any particular he fell short of the requirements which humanity sets up for its universal redeemer, then he must be set aside, and we must look for some other who has not yet appeared, to fill the position which his followers have claimed for him.

That which is not perfect must inevitably give

way to that which more nearly approaches perfection, till that which is perfect shall have finally come. Such is the eternal law by which religions, like all other things, are regulated in their inception and growth and decay. The Finnish poem, "Kalewala," tells how the ancient god whom the Finns had worshipped, entered his canoe and paddled northward to the wastes of eternal snow and silence when he heard of the birth of Jesus Christ; and the fable is based upon an inexorable truth which belongs to the very course of nature. Every imperfect religion must vanish before the perfect one, and every imperfect religious teacher must in due season give place to the faultless one: for the expectation expressed in the Baptist's question was founded on eternal principles, and was sure to be realized in the fulness of time. If we have not the true religion now, we are justified in seeking and expecting a better one; and if Jesus was not the true Messiah, we have no rational choice but to look for one still. Otherwise, we must give up our faith in the principle of progress, and declare that the world's hope of a Saviour is vain.

How, then, shall we decide the question? What tests shall we apply? What kind of religion is demanded by humanity? What requirements must be met by the religion which shall finally be universal?

In the first place, it must teach the truth, and nothing but the truth, which human nature has need of, in regard to all subjects of a distinctively religious or ethical character. Human nature as such,

in all races of men, has certain religious and ethical needs which nothing but the truth can satisfy. It cries out for the truth in regard to its own origin and duty and destiny. Its intellectual faculty demands true information as to the primary cause of all things. Its devotional faculty equally demands a true object of worship. Its moral sense demands a perfect moral law. Its sense of sin demands an assurance of forgiveness. And its very selfhood cries out for a revelation as to whether the grave ends all, and, if not, what prospect lies beyond it. Any religious system, to become universal, must satisfy these innate and ineradicable requirements of human nature the wide world over. It must offer the truth which is needed to meet these requirements, not only by some men, but by all men — truth which shall meet the need of the most uncivilized races in so far as they can comprehend it, and which shall be sufficient at the same time for the most civilized people — truth which a child can appropriate according to his capacity, and which is ample for the necessity of the most learned philosopher. It need not answer every question which any one may ask as to the details of theology, or of casuistry, or of destiny; but it must give such comprehensive truth upon each of these subjects, that human nature can rest in it with the assurance that it covers all possible details, and can never be disproved or shaken.

Moreover, it must not only present the truth to the minds, and the hearts, and the consciences of mankind, but it must furnish practical evidence of the truth of

its teachings. It must commend the truth of its doctrines by facts of a corresponding nature, which can be seen and experienced and become matters of history. In other words, it must furnish "signs" which to the common sense of mankind will establish its verity. Abstract doctrines, however true, are not enough. Ordinary human nature cannot grasp them with certainty without some assistance of an objective description. And even if it could, it would still need a religion of a practical character. No religion will ever command universal acceptance which does not show experimentally that its doctrines are in touch with life, and consequently have virtue in them.

Now, how does Christianity meet these requirements? Does it answer the call? Most assuredly it does. For consider what its teachings are.

It teaches that there is one God, the Creator of all things; an invisible, spiritual, personal Being, self-existent and eternal, of infinite wisdom and power and holiness, of whose creative activity and intelligent purpose the visible universe is a manifestation. It refers all things to him as the first great cause, and accounts for their marvellous complexity and harmony, as well as for their seeming discords, by saying that his ways are not as our ways, nor his thoughts as our thoughts; but that they are high above us, as the heavens are above the earth, so that when we cannot understand him it is because "He in His own light shrouds Him."

It says that this God who created the universe is the loving Father of all mankind, infinite in goodness

as in the rest of his attributes, loving all men alike with impartial benevolence, and desiring their highest welfare; so that even when they sin against him and make it needful for him to punish them, his punishments are invariably meant for their benefit; and that whenever they repent towards him and seek his forgiveness, he is more willing to grant it than they to receive.

It teaches that he has made of one blood all nations of men who dwell on all the face of the earth, and that, being his children, they are consequently brethren, members of one great human family, without regard to locality or color or language, or any differences of belief, or of manners and customs.

Such being its theology and its anthropology, it sums up the whole ethical duty of man in the two great commandments, — to love God with heart and mind and strength, and to love other people as one's self.

Furthermore, it teaches that man's life in this world is not all, but that beyond the grave is another world, into which all men are ushered by death, a world in which they can die no more; and that there God will so deal with them that at last all will become holy. Sin and sorrow will be no more; righteousness and peace and joy will reign in every human soul, and God himself be all in all.

Such, in brief, are the doctrines of the Christian religion in reference to the principal subjects concerning which, as religious beings, mankind in all

ages have yearned for the truth. Such are the doctrines which Jesus taught. Is anything better conceivable? anything more satisfactory? anything better fitted to meet the demands of man's reason, of his devotional impulse, of his ethical faculty? Mind, heart, conscience, all are suited by this teaching. If it is true, it is certainly most gloriously true, and all men should accept gladly the religion which vouches it. Theoretically, at least, it is exactly adapted to the needs of humanity, to human nature everywhere.

What proof of its truthfulness? What practical evidence?

Jesus himself was the great proof of its truthfulness, and to those who believe in him he is still the supreme evidence. His sinless life; his wondrous wisdom, unaccountable by any theory of merely natural acquirements; his moral grandeur; his self-sacrificing spirit, surpassing all else that the world ever saw; his voluntary martyrdom; and his fulfilment of the promise which he made to his disciples, that, having laid down his life, he would take it again — all go to show that he was what he said he was, the divine Son of God, and that his teachings were true. "Jesus and the resurrection" was the proof of Christianity which the apostles put forward. They held *him* up as a practical evidence of the impossibility that the doctrines which he had taught could be other than true. And so he is still held up by history. The risen Christ is a proof to all ages that Christianity is true.

But that is not all. There are other proofs, other "signs," that Jesus was the true Messiah, and that Christianity is destined to become universal.

When the messengers of the Baptist asked Jesus the question with which John had commissioned them, "In that same hour," we are told, "he cured many of their infirmities and plagues and evil spirits, and to many that were blind he gave sight." Then said he to the messengers, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he who soever shall not be offended in me." The proof of his Messiahship which Jesus presented on that notable occasion was the practical proof of his beneficent works. On other occasions also he used the same argument. When certain of his enemies said to him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly," he answered them, "I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me;" and again, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." His miraculous works, being works of love, bore irrefutable testimony to the truth of his words; for, as Nicodemus confessed, he could not possibly have done such works unless God had been with him.

It was owing not merely to the sublimity of his teachings, nor to the nobility of his character, but

largely to the support which his teachings received from his miracles, that his disciples believed on him. Even Renan frankly admits that Christianity could have made no headway in the first century of the Christian era — which is equivalent to saying that it could have made no headway at all — had it not been for the popular belief in its miracles. That the belief was well founded is as certain as anything recorded by history.

What the miracles of Jesus were to his own generation, the practical effects of the Christian religion have been to all succeeding ones — proofs of its divine origin and incomparable excellence. Indeed, his own miracles were typical and prophetical of what he called the "greater works" which have been done by Christianity in every following century.

At the beginning of the Christian era, the condition of the Gentile world was like that of a dark and stagnant pool, so thick with distrust and superstition, and so foul with every kind of sin, that it seemed as if no virtue could survive in the midst of it, nor any hope for the future be strong enough to resist its dismal influences, and pass safely through its noisome air. A full description of the moral condition of the most civilized nations which then dwelt upon earth would be too shocking for these pages. In the first chapter of his epistle to the Romans the apostle Paul makes mention of it; and what he says of it is corroborated to the fullest extent by the testimony of pagan writers.

But into that dark and filthy state of society the

disciples of Jesus boldly went, and, by preaching the doctrines which he had declared to them, and manifesting the spirit with which he had inspired them, they brought about such a change as astonished the nations, creating a moral revolution, and redeeming the world from the state of corruption in which its multitudes lay dying. Like a stream of clear water from some mountain-fed spring, they poured themselves and their religion into the slough of heathenism, and, strange though it seem and contrary to the laws of nature, instead of being contaminated, they purified the manners of the society which surrounded them. Throughout the whole extent of the Roman Empire, not only among the people of one nationality, but of all the diverse nationalities which were dominated by Caesar, they carried the religion of the crucified one; and by making converts thereto among all of those nations, without any distinction, they brought about a stronger union than Rome with all its armies had been able to compass. They broke down the partition walls between different races, and gathered into one spiritual organization, dominated by Jesus, men of every tongue, and tribe, and nation, from the Danube to the Nile, and from beyond the Euphrates to the pillars of Hercules. Everywhere they elevated the standard of righteousness. Everywhere they made men better. Everywhere they proved themselves the salt of the earth, demonstrating that Christianity was not for one nation only, but for human nature wherever found, without regard to environments.

That was a long time ago; and never since then

has Christianity failed to give proof of its truthfulness, and of its fitness for different nations of men. Even during the Middle Ages, notwithstanding the corruptions to which it was subjected, it was the one saving element which interpenetrated the politics and the social manners and customs of the different nations of Europe, holding tyranny in check, protecting the rights of the weak and the poor, administering countless charities, and preparing the way for the better things of to-day. Underneath all the evils of an ecclesiastical nature which necessitated the Reformation, Christianity still survived and was the mightiest power for good in the world. It brought about the Reformation, and again proved its divine origin as in the days of its infancy.

And now what do we see? Is Christianity effete? Has it ceased to give practical proof of its truthfulness, and of its fitness to be the religion of all men? Never before was it giving so much as to-day. Never before was it doing so much charitable work, so much reformatory work, or so much missionary work. Never before did it manifest to so great an extent its divine power to enlighten and to bless human kind. In Christian lands it is steadily and increasingly promotive of everything that is beneficial to society. Its churches, its schools, its hospitals, its reformatories, are multiplying year by year, and under its influence Christian nations are more and more leading the world. In heathen lands it is extending its blessed ministry with unprecedented rapidity, carrying with it such material and spiritual advantages,

and effecting such pronounced improvements in the lives of the many thousands who have lately accepted it, that no one can deny, with reason, that the power of God is directly involved in it.

One hundred years ago there were probably not one hundred Christians of native birth in all countries outside of America and Europe. To-day there are about three millions, distributed among nearly all of the nations, each of whom can truly say, "Whereas I was blind, now I see." Seventy-five years ago the Sandwich Islands were inhabited by a race of nearly naked barbarians, who practised polygamy and the grossest kind of idolatry, offering human sacrifices to their hideous images. To-day, thanks to Christianity, the inhabitants of those islands are a civilized people. Fifty years ago the population of the Fiji Islands, numbering about two hundred thousand, were savages and cannibals. To-day, as a result of the introduction of Christianity among them, they are a peaceable, industrious, fairly educated people, observing the proprieties of civilized life; with chapels numbering more than twelve hundred, church members more than twenty-six thousand, and Sunday-school scholars more than forty-two thousand.

Fifteen years ago the Modoc Indians were the terror of our northwestern border, addicted to savagery of the most brutal description. To-day they are a community of industrious farmers, half of whom are professing Christians. For seven years before they were Christianized, it cost the United

States government nearly two million of dollars to care for the Dakota Indians. After they were Christianized it cost, for the same term of years, only one hundred and twenty thousand dollars. What the armed force of a nation was not able to do, the Christian religion very quickly accomplished.

And so the story might be extended, the story of the miracles which Christianity is accomplishing in the latter part of the nineteenth century. Wherever it goes, it carries proof of its truthfulness in its wonderful deeds. In Madagascar, Samoa, Sierre Leone, it shows the same power as in the places just mentioned. In China, Japan, India, Egypt, and the very heart of what till lately has been "The Dark Continent," it is making its way with irresistible persuasion; and among the people of every country where its missions are founded, it exhibits the same grasp, the same exact adaptation to the innate needs of human nature. African, Mongolian, Australian, Caucasian, all are human; and to their common humanity Christianity addresses its message successfully. It gives power to become the sons of God to men of the most widely distinct nationalities, introducing them all alike into the blessings of a kingdom which is not of this world, and making them to be no more strangers and foreigners to one another, but fellow-citizens and members of the household of God.

Already, in almost every nation on the face of the earth, there are living witnesses to the fact that Christianity is adapted to the human race as a whole. Already it has exhibited a capability of extension

which makes no account of geographical boundaries, and a spirit of inclusiveness which transcends all distinctions of a racial character. Like the fabled tent of Persian story, — which was originally enfolded in a nutshell, but which, when opened in the royal nursery, became so large that all the children of the palace could play in it; and when opened in the courtyard, became large enough to provide the whole household with shelter; and when pitched upon the open plain, became sufficiently capacious to cover an army, — the Christian religion shows unlimitable adaptability and expansiveness. Wrapped up in the New Testament, it can be opened indefinitely, and will accommodate as few or as many as may be. It belongs to the Lord of hosts and the Father of all men. Families, communities, nations may rest in it. The whole world may be enfolded by it, and the indications are that it certainly will be.

This cannot be said of any other religion. No other of the numerous faiths which obtain among men can compare with Christianity in ability to meet the needs of the whole human family. Other religions have good in them. There is a measure of truth in them. But it is truth mixed with error, ofttimes with gross error. At best it is imperfect truth, insufficient for men's needs, and very largely unverified by those who adhere to it. Its teachers have been able to furnish no proof of it, or of anything more than a very small part of it. They have given their guesses, their wishes, their inferences, their philosophies; but, with the exception of the

prophets of the religion of Israel, none of them have been able to speak with authority, or to substantiate their statements with such facts as were needed. As far as it goes, the religion of Israel is shown to be true, not only by its lofty reasonableness, but by historical events of a most remarkable character, unparalleled elsewhere outside of Christianity. But Judaism falls very far short of Christianity. It stops just at the point where it ought to go on, and condemns itself to be the religion of the Jewish race only; while of the other religions, aside from Christianity, there is none which is not manifestly void of authority, erroneous in many matters, and unable to prove itself, or to extend itself beyond certain national lines.

Christianity includes all the truth of the other religions, excludes all their errors, supplements their partial truth with the further truth which human nature stands in need of, furnishes practical evidence of it, and sends it forth, conquering and to conquer, on its mission of salvation among all races of men.

And this power is given to it, not merely by the superiority of the doctrines which it teaches, and by the practical proof which it gives of their truthfulness; but by the personal influence of Jesus himself, who, although he departed from this world more than eighteen centuries ago, has never ceased to exert that magnetism over individual souls which so signally distinguished him when he was here upon earth, and to which he referred in triumphant tones when, shortly before his crucifixion, he said, "And I, if I

be lifted up from the earth, will draw all men unto me." Never was there another such wonderful person — never another with such power to make people love him, not only during the time of his own generation, but during all succeeding ages, with an affection so strong as to lift them out of themselves, counteract their temptations, and made them willing, if need be, to die for his name. In that respect, among all of the religious teachers and leaders of men, Jesus of Nazareth stands supreme and alone. His personal influence is unique in the world's history; and it is that, quite as much as the truth of his words, or the miracles which he wrought, or the civilization which follows belief in him, that makes Christianity a religion for all men, and assures its universal prevalence.

For mankind stand in need of a personal Saviour. They need not merely abstract truth and sufficient evidence of it, but the saving influence of one who personifies and illumines it, and who can inspire them with such love and aspiration and courage as to enable them to live in accordance therewith.

No other religion affords such a Saviour. All others, with more or less clearness, betoken the need of one; but none of them can point men to him. "We cannot," said Seneca, "be saved by ourselves; some one must lend a hand, some one educate;" but he could advise nothing better than to choose some good man, and to take him as a model. Even Socrates, wisest of all pagan teachers, was obliged to confess his ignorance in regard to matters which

chiefly concern man's salvation, and could only say to his disciples, when he was about to depart from them, "Go search Greece for a charmer; it is a wide world; and perhaps somewhere you will find some one who will give you comfort and consolation." The Hebrew prophets searched diligently to discover what was signified by the premonitions which they possessed of the coming of a perfect Saviour, but their eyes never saw him, and they died without knowing him. Only in Christianity and in the person of Jesus does this need of humanity find satisfaction. There, and there only, can mankind find a Saviour. So that, even were it true that the abstract truths of Christianity could be found in scattered form among the other religions, Christianity would still be unique and supreme, the only religion which can meet the world's need.

Before it all others must pass away. They must decrease, because it must increase. Rapidly the process is now going on. To hasten that process to its glorious completion, to extend Christ's dominion, to carry the gospel to the ends of the earth that all men may be blessed by it, is the duty and the privilege of all Christian believers. Blessed are they whose eyes have seen, and whose ears have heard, the things which the Christian religion discloses. Blessed are they who believe in it. And twice blessed are they who, having been themselves enlightened, engage in the work of Christian missions. God speed its advancement; and may each of us do something to hasten the day when all people who

have not yet learned of Jesus can say, like those Samaritans who had been told about him by the woman who met him at Jacob's well, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

XII

THE PHILOSOPHY OF MISSIONS.

BY REV. F. W. HAMILTON.

THE establishment and successful operation of foreign missions under distinctly Universalist auspices marks an important epoch in the development of religious thought. It is of vast importance to the Universalist denomination directly. It is of vastly greater importance to the Christian world at large. It is one of those facts which controvert long accepted theory, and by controverting destroy it. The generally accepted philosophy of missions has been a very simple one. The Christian Church has looked upon the world, and especially the non-christian world, as being utterly lost, doomed, and hopeless. It has considered the pains of an eternal hell of fiery torment as being the inevitable portion of every soul of man not reached in this life by the saving message of the gospel, and not accepting the atonement that has been made by Christ as its own. So thinking, earnest and pitying souls have felt that they could not be at ease while their fellow-men were resting under the shadow of a doom so awful, unless they made some effort to warn and help them. The earnest ones strove to

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excite similar feelings of pity and anxiety in the hearts of those less thoughtful. They made much the same appeal to men to give of their means and their strength for the helping of these endangered brothers as would be made to induce them to try to save the inmates of a burning house, a blind man tottering on the brink of a fathomless abyss, or an express-train rushing to the certain destruction of a broken bridge. Almost the whole appeal for missions has been made to the sentiments of fear and pity. The main reliance for men, for means, for help and encouragement of every kind, has rested on the success with which those sentiments might be cultivated and appealed to. As a consequence everything which has seemed to have the slightest leaning toward Universalism, or to have the least tendency to dull the edge of this anxiety, has been avoided or most earnestly deprecated in missionary circles. The comparative mildness of the Andover theories was promptly denounced as "cutting the nerve of missions." The statement has been freely made, and is still accepted by many, that if Universalism be indeed true, then there is no need of missions, and no justification for incurring the expense, labor, sacrifice, and danger which they involve. To those unfamiliar with the deeper meanings and the true philosophy of Universalism these things appear mere matters of supererogation, if not meddlesome interferences with the divine plan.

The present conditions compel a readjustment of thought. We have men in the field holding, like Mr.

Noyes, a modified partialism; we have liberal missions teaching an implied Universalism; and we have a successful mission which is Christian from centre to circumference and which places the gospel of the endless and limitless love of the Father in the forefront of its message. The time has come for a restatement of the philosophy of missions. Effort is always helped by clear thought. The old philosophy of missions must soon fall to pieces. Unless the Christian world can first be familiarized with a new and better one the period of transition will be one of great uncertainty, of paralysis of effort, and of loss of ground. While the workers are groping in the darkness caused by the failure of the trusted light the work will cease. Let the new lights be lighted in good time. As the Universalist Church has led in the establishment of the conditions which are destroying the old philosophy of missions, so it should also lead in the teaching of the new philosophy. Having made clear to its own mind certain fundamental principles, it should labor to spread them as widely and to teach them as effectively as the means at its command will allow.

No discussion of the philosophy of missions is worth anything unless it begins with recognition of the fact that our Lord expressly commanded his followers to go forth and disciple the nations, to preach his word in all regions far and near, to proclaim the gospel to all the peoples of the earth. If there is anything clear in the New Testament record, it is that Christ intended his Church to be a missionary Church, and

a foreign missionary Church at that. The long and careful training of the twelve, the sending of the disciples on missionary journeys, the constant reference to the ultimate wider range of Christian effort, the explicit commands laid so solemnly on the apostles — all have this end in view. They were expressly commanded not to await the complete evangelization of Jerusalem and its environs, but to tarry there only till the Holy Spirit should come upon them, and then go out to other fields of labor. No doubt the twelve could have found enough to do at Jerusalem, and Paul might have spent a life of labor in Damascus; but that was neither God's plan nor Christ's intention. They became missionaries, and to their missionary labors the world owes what of Christianity it has to-day. Indeed, this direct command of our Lord ought to be in itself a sufficient philosophy of missions. The disciple is not greater than his master, nor the servant than his lord. The Christian Church can have no other mission on earth than the carrying forward of the work its founder began along the lines he laid down. He is our master and our leader. Our work is vital only as it is his work, and wise only as it follows his designs. It seems strange that men professing the Christian religion should question the wisdom of missions, whether domestic or foreign does not matter, should doubt the policy of undertaking them, or should cast about for some philosophical ground for engaging in them, in the face of this direct command of Christ himself. The Universalist Church, whatever else it may or may not be, is a

Christian church. Whether it be wise or unwise in its interpretation of Christ's message, it means to take him for its leader and instructor, and his message for its message. Whether it sees clearly the worldly wisdom of his command or not, it has, or should have, sufficient faith in him and sufficient loyalty to him to make that command the supreme law of its conduct. The general cannot allow the obeying of his orders to wait upon their comprehension by every private and camp-follower. The leader of men has a right to demand that his followers obey before they understand. The Christ said many things to his disciples that they were unable to understand, asking only that they obey and await with patience the time when their minds should be open to fuller understanding of the things they had heard and seen and done. The command of Christ that his followers go forth and disciple all the nations has never yet been revoked. It is as binding on every branch of the Church universal to-day as it was on every one of the apostolic band nineteen centuries ago. That command is in itself a sufficient philosophy of missions.

However conclusive we may regard the command of Christ, it is proper and wise to consider it somewhat in the light of the larger vision that time and study have given us of the purposes of Christian effort, and the fuller knowledge that experience has brought us of the laws of the Church's life. A wider vision of the purpose of the Christian Church gives us at once some view of a wider and deeper philosophy of missions than has, of late at least, been com-

mon. We are beginning to understand something of the meaning of the command to disciple the nations. We are beginning to see that the business of the Church is not merely with the individual, with humanity in the concrete, but with the nations, with humanity in the mass. The ends sought are first the righteousness of the individual, the bringing in of the kingdom of God in the minds and hearts of his children; and then, rooted in that individual righteousness, and growing naturally and legitimately out of it, the Christianizing of all human relations, whether personal or social, political or religious; that conversion of the kingdoms of this world into the kingdoms of God and his Christ which was the aspiration of the lawgiver, the ever-present hope of the prophet, and the glorious vision of the Christ. Whether we are dealing with the individual or the community at large, the end we aim at is the same. The aim of Christianity is to save individuals, communities, races, from present evil and imperfect conditions. That the New Testament is full of the promise of a blessed and glorious immortality for the children of God is true. That it declares unshrinkingly the evil consequences that wait upon iniquity, both here and hereafter, is also true. But the stress of urgency is always laid on the demands of existing conditions. The gospel is for present salvation from present sin. Men are to be delivered from their sins, from this present evil world, from the actual and oppressive domination of the evil influences that cluster around their lives. Men need

Christ, and the nations need Christianity, not because of what may befall them by and by, but because of what has befallen them already. Men are blind and weak and ignorant and imperfect. They have not yet grown to see rightly either their God, their duty, or themselves. Because of these imperfections of condition their lives are unsatisfactory and imperfect. Their highest and best selves have not been stirred to life. They are dead, or, at best, only half alive. The Christ has come that they might have life here and now, and that they might have it more abundantly. The justification for the most intense effort and the most unsparing sacrifice is to be found in this imperfection and unsatisfactoriness of present and actual conditions.

Christ commanded his apostles to go forth and disciple the nations, not simply because the individual souls that composed those nations were languishing in need of a saving message, certainly not because they were lying unconsciously under sentence of eternal damnation, but because the nations themselves, in their laws, customs, institutions, and lives, needed inspiration from his life and teaching. The Christian Church sends its missionaries to-day to the wilds of darkest Africa, the steaming jungles of India, and the lonely islands of the Pacific, not simply because of the imminent danger in which it supposes the unfortunate souls there to be existing, but in order that the poor fellows, who are living there in the barbarism and ignorance of past ages, may have some share in the light and life and progress of this

glorious time. If the Church had nothing whatever to do save to minister to the spiritual needs of individual souls, we who believe that all souls are God's might safely leave them in his hands, could we force ourselves to ignore the plain command of Christ. But no man can read the Bible intelligently without seeing that a very important part of God's plan is the elevation and purification of humanity so that the life of earth shall share the splendid qualities of the life with God in heaven. God means that humanity shall be perfected for the here, as well as saved for the hereafter. The Bible is the record of God's continuous dealings with his children since humanity began in the development and realization of that plan. From the Deluge to the revelation at Sinai, from the Babylonian captivity to the tragedy of Calvary, through all the mazes of human history and all the vicissitudes of the human race, God has been steadily working out that plan ; and every king and priest and prophet, every war and every revolution, every discovery and every invention that the world has ever seen, has made its contribution toward the one far-off, divine event. No civilization can be complete or permanent that has not a vital and pure religion at the heart of it. The fall of empires has always been preceded by the decay of their religion. The nations that have led the van of the world's progress have been, and are, the nations that have had the best and purest religion at the heart of their civilization. That the backward nations of the earth may share the progress of their more favored sisters

they need that these should give them their art and science, their inventions and their commerce, their literature and their wealth, and, more than any and all of these, their religion. No man who has felt his heart warmed by the fires of Christian love can see the abject and degraded condition of the heathen nations, the hopeless fatalism and blank pessimism of the East, the moral shortcomings and the unsatisfied spiritual yearnings of even so splendid a people as the Japanese, without feeling that there is that in present conditions, in the national life as it exists now, that warrants all he can possibly do to give these people better living and higher thinking. It is not that these people are lying under the curse of an inherited doom, nor that they have failed to live measurably up to their accepted lights, nor that they deserve damnation because of their actual immorality, that is the really important element in the problem. It is that these nations are not only imperfect, as we all are, but are lagging behind the rest, while the divine plan embraces all humanity in its sweep, and has decreed that it shall all be made perfect. The command to disciple all nations rests on the need of the nations, the need for the present betterment of life and all its conditions, and upon the obligation upon humanity to let the hands of men work out the will of God, far more than it does upon the future danger of souls which are never beyond the love and sight and reach of the God who marks the fall of the sparrow.

The uses of an object, or the purposes of an institu-

tion, are often shown most clearly by an examination of its structure and evident adaptations. The theory that Christianity is intended for a missionary religion finds most ample corroboration when tried by this test. The more accurate one's knowledge of Christianity, the deeper his insight into its principles and its nature, the more profound his conviction of its wonderful adaptability to be the religion of the world, the satisfaction of the spiritual wants of all men everywhere, without the slightest regard to the varying conditions of time or place. It is neither wise nor just nor Christian to deny the helpfulness of the non-Christian religions. Every one of them has been an effort to find God, and every one of them has made its contribution, however imperfect, to the approach of humanity to its divine stature. Every one of them has left men better than it found them, made them better than they would have become without it. But every one of them has carried within itself the limitations upon its own usefulness. It has been the result of geographical or climatic conditions, or it has grown out of the history and conditions of a people, or it has developed marked and important characteristics that depend for their value on the presence of some racial trait or quality. In the determination of their form, and in the development of their distinct individualities, all these religions have struck their roots merely into the surface soil of condition or of environment; or in so far as they have grown out of humanity itself at all, they have grown out only of that which was incidental

and temporary. They are nourished, it is true, by the longing of the soul for God, but in other respects they are not closely identified with the essential, the permanent, and the universal in humanity. It needs but a thought to reveal the incongruity of considering any of the non-Christian systems as a world-religion. The beautiful and sensuous mythology of Greece would be absurd in Scandinavia, and the Norse mythology is inconceivable under Hellenic skies. Who can imagine the development of the social ethics of Confucius, or the contemplative abstractions of Buddhism under the conditions of life that prevailed in the old Teutonic forests? The religion of Mahomet has perhaps been more a missionary religion in its character than any other save Christianity; but even that so reflects the life and thought of the Arab and the Turk, that it would have to be modified almost out of all semblance of itself before it would suit the needs and uses of the Kelt or the Anglo-Saxon. Not so Christianity. Just as we are told that the natives of every country represented in the great crowd that had come up to Jerusalem to keep the Passover understood, each in his own language, the speech of the apostles on the day of Pentecost, so the Christian religion has always spoken the heart-language of all humanity. Wherever it has gone — among the speculative Greeks or the practical Romans, among the contemplative Orientals or the active men of the West, among polar snows or tropical jungles, among civilized men or savages, high or low, rich or poor, wise or foolish — it

has reached and touched and vitalized the hearts of men. They have found it level to their understandings. It has fitted the conditions of their lives and has transcended all differences in situation or surroundings. It does this because it strikes its roots into those things which are not liable to change or to decay. The great needs and great capacities of humanity are always the same. The laws of life and thought are always the same. The eternal verities are not liable to mutation. It is with these things, these things that underlie and control the life of humanity everywhere and always, that Christianity deals. It bears in its very structure and in the laws of its organized life its divine commission to disciple and to save the world.

Not only is the Christian Church commanded to be a missionary church, and especially endowed with the qualifications which fit it to be such a church, but the long experience of the past has shown that it must be such on pain of stagnation, decay, and perhaps death. The Church has never succeeded in simply holding its own. It has been either positive, aggressive, and increasing, or it has been defensive, sluggish, and decaying. No matter how poor and weak the Church has been, or how apparently unfavorable the conditions surrounding it, it has met success whenever it has taken the field as a missionary church, and striven to impart its own life to those who needed it. No matter how rich and prosperous it has been, it has smothered under the burden of its own prosperity, unless that prosperity has found

active exercise in the effort to serve others. The same rule applies here that applies to the physical and mental constitution of the individual. Cease to use a muscle, and you lose the power to use it. Leave the mind unoccupied and it becomes a blank. The man who uses his physical powers constantly and wisely lives to a sound and healthy old age. The man who spares all effort, and seeks a life of indolence, lives an invalid and dies broken before his time. The men of enormous and constant mental activity, the Gladstones and Von Rankes, preserve their intellectual vigor unimpaired to the last limit of extreme old age; but the men who were immured in the dungeons of the older time without occupation for their intellects, soon sank into hopeless imbecility. The sole condition of vigorous life is the normal and uninterrupted performance of the proper functions of that life, and that rule applies to organizations as well as to individuals. Not only have the periods of the Church's greatest home success been the periods of its greatest outside activity, but the prosperity of individual parishes may be very safely gauged by the vigor of their activity in outside work. It is reported that Beecher used to say that he did not greatly care whether or not a cent of the money contributed by Plymouth Church to the American Board ever got to the heathen, but he wanted the contributions made because of their incalculable value to Plymouth Church itself. The thought was sound. The church that has the thought of other's needs nearest its heart, the church that is most solicitous to

be faithful in its obedience to its Founder's commands, is the one that is nearest to that Founder, and has the most of his spirit in its heart and the most of his power in its hands. The church that lives only for itself, cares only for the payment of its own bills, the filling of its own pulpit and pews, and the salvation of its own members, is living at a poor, dying rate, and generally finds itself outstripped, even in these particulars, by those who seek first the larger and higher things their mission contemplates.

Our discussion cannot properly be closed without raising the question as to the basis on which a Universalistic conception and interpretation of Christianity is to make its appeal to the world. If the motive of fear is to be removed, and we are no longer to appeal to the pity and the terror of humanity, what appeal can we make that will be potent enough to move, help, and save them? For reply it is to be said that Universalist Christianity can make precisely the same appeal to the world that was made by the apostolic Church, and may expect, measurably at least, the same response. It is probable that the changes of two thousand years have hardened humanity somewhat, and that the existing conditions, both within and without the Church, are hardly such as to give warrant for expectation that Christian preaching can now have the enormous immediate effect that it had in the days of the apostles; but the same old appeal may be made and in the same old way; and if made prayerfully and earnestly, faithfully, persistently, and enthusiastically, there can be

no doubt of great results, greater, perhaps, than most of us dare hope for. Without confidence in ourselves and in our message we shall accomplish nothing. Universalism is sometimes regarded, and, it is to be feared, sometimes even held and defended, as if it were a modern philosophy read into the words of Jesus; or, at most, a religio-philosophical system developed by modern thought, and capable of being shown to be not inconsistent with his teachings. We Universalists believe that Universalism is a great deal more than that. We believe it to be the very thought and teaching of Christ himself, and of Paul and Peter, James and John. If we did not believe it to be their teaching we would never consent to have it foisted on Christianity any more than we consent to other accretions of more or less erroneous speculation. Other interpretations of Christianity have helped men because they have had something of Christ in them in spite of all their errors, and there is enough of saving power in even a very little of him and of his gospel to neutralize largely a very considerable admixture of error. Our vision of the uplifted Christ may be dimmed by the clouds of error that rise around us, may be distorted by the prejudices of men, or pitifully dwarfed by the smallness of their eyes and of their souls, but it yet has the power to draw men unto itself. What may we not expect when those clouds have drifted away, those prejudices sunk into oblivion, and those eyes and souls been enlarged and strengthened into capacity to behold the full glory of that upon which they gaze?

We may expect splendid results from the appeal of a Universalist Christianity because, like the preaching of Christ and the apostles, it makes appeal to the best that is in man. We get the best out of men by appealing to the best that is in men. Humiliation, sense of absolute worthlessness, terror and despair, — these are not the soil out of which can grow strong effort and noble manhood. Love, hope, consciousness of capacity, aspiration after better and more fitting things, — these are chords of the human soul that yield the grandest and sweetest harmonies to the touch of the divine hand. The Psalmist said that the fear of the Lord was the beginning of wisdom. He was right. The apostle said that perfect love casteth out fear, and that he that feareth is not made perfect in love. He, too, was right. The two statements together span the whole development of the religious life in humanity. First, that wholesome fear of outraged righteousness which brings men to their knees before God; and last, that perfect trust in the Father's love that lays them trustingly in his encircling arms. Man's life is sure to correspond largely to his conception of himself. It is a very fortunate thing for humanity that its religious teachers never quite persuaded it that men were worms of the dust, or brought it really to believe that it had fallen into utter iniquity, or under deserved damnation, because of the sin of its federal head. If such teaching had been really and universally accepted, it would not have been necessary to look beyond the limits of this life to find a hell that would have put into pale

obscurity the most vivid and fantastic imaginations of a Milton, a Dante, or an Edwards. But let us once get a man thoroughly convinced that he is a child of the most high God, the possessor of an immortal soul made in the divine image, and the heir of all the splendid possibilities of that divine sonship, and the whole soul will be stirred and stimulated to seek to rise to the level of those possibilities, and to fit itself for its place and mission. What said the best loved apostle? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." John knew the mind of man as well as he knew the heart of Christ when he penned those words. Hope is the great incentive to action. Give a man hope, no matter how small, and he will struggle to the last extremity. Enlarge that hope to a fair probability, and he will make it a reality. Extinguish it, and he will lie down and die.

The gospel of Christ makes its appeal to the best and highest in human nature. It shows man that God is not simply King and Judge, but Father, and so makes appeal to the deepest and tenderest emotions of which the heart is capable, and arouses the liveliest sentiments of gratitude, trust, and affection. It shows man that he is himself the child of God, and so interprets his nature to him in the light of its divine character and splendid possibilities. It opens before his aspiring gaze endless vistas of possible

progress and attainment, gives him pledge that there is no aspiration of his heart, no matter how far-reaching, no vision of his soul, no matter how splendid its imaginative coloring, that may not be far exceeded by his possible accomplishment. Contrasting the imperfections of his past and present with the perfect completeness of the divine intent, it lays its loving hand upon him and says, "Thou canst be all of this; rise and go forward!" Holding before his eyes the glories of his destiny as embraced in the plan of his divine Father, it shows him how trouble and sorrow and delay wait upon his sin and folly, how the stubbornness of his heart builds walls across his path, how his own perverseness turns its back on God, and how a long-suffering and patient Father leaves the determination of such conditions largely in his own hands, yet not so as to permit his weak and foolish blundering to make final shipwreck of his best self. It shows him, too, how he may help others to attain the fulness of their manhood, and substitutes for the ignoble desire for a selfish salvation the lofty purpose to please a loving God and help a suffering humanity. Such is the teaching of the gospel of Christ. Such is the message to humanity of Universalist Christianity. It is a glorious message. It is the very gospel, the "good news," that the world in its darkness and in its despair has been yearning to hear. It is a message that puts to utter shame the folly that prates about the nerve of missions being cut by the conviction of the boundless love of God.

PAWTUCKET, R.I., *January, 1894.*

XIII

MISSIONARY ENTERPRISE AND ITS REFLEX INFLUENCE.

BY JOHN COLEMAN ADAMS, D.D.

It hardly needs to be argued that missionary enterprise is like enterprise in other fields, — in business, in politics, in war, — the exercise of energy, courage, boldness, in the prosecution of a given undertaking. It is the disposition to attempt what is difficult, to venture something in order to have something, to make liberal outlays of capital, labor, thought, or effort, for the sake of liberal returns. It is what we call "push," pluck, spirit, persistence in a project. The field in which the disposition finds its exercise is not the same, to be sure. But the enterprise which is put into the work of spreading the truths and fruits of the gospel of Christ yields returns according to the same laws as hold in every other field. Its reflex influence is of the same character in a church which is endeavoring to establish a great truth, as in a corporation or an individual trying to market a commodity. In both cases the reaction of growth, increase of strength, power, effectiveness, and vitality, are equal to the action of sacrifice and toil bestowed. There is

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in every department of life and effort a distinct relation between what is put into a given work and what is taken out of it. Nor can it fail to profit the loyal supporter of the church to think of the advantages which must accrue to that church itself from a hearty and enthusiastic missionary spirit. The aim of missionary effort, it is well understood, is not primarily the advancement of the interests of those who conduct and sustain the missions. It is not selfish. It is not in any sense egotistic; seeks not the good of its own; thinks not of reflex benefits. But out of this self-forgetfulness, this sinking of self, this indifference to reacting good, there is sure to come a vast gain which the most careful prudence and calculation could not secure. We have no business, in planning for missions, to think at all of their benefit to ourselves. But having organized our expeditions and embarked upon our voyages of succor, of enlightenment, of spiritual benefaction, we have a right to see what new power, what new perceptions, what new resources, have accrued to us in the process of our work. The aim of missionary endeavor is not self-aggrandizement. But if, in the course of the work, strength, resources, or deeper life, become our portion, we have a right to enjoy and rejoice in them. So, while we expressly ought to understand that we are not in the missionary work for the sake of the returns it makes to our own church and its life, we are entitled to present to ourselves the invariable laws of the spiritual mechanics by which we are assured of certain enlargement and moral benefit.

We may consider, then, how very much resemblance there is between the spirit in which a good business man takes up his projects for gain, and the spirit in which a good Christian takes up his Master's work; and how close an analogy there also is between the results of what each of them does, in their effects upon the doers. The same qualities which are the guaranty of success in a business enterprise, insure it in Christian work. The enterprising merchant knows when he sees an opportunity for a good investment. When he sees it, he strains all his energies to raise the capital for investment. There is his chance. The more he puts into it, the more he will get back. And when he has made his capital as large as he can, he pushes out boldly with his business. He does not handle his chances as if he were afraid of them. That is not enterprise. He believes in his opportunity, and has no misgivings about results. And when the fruits begin to come in and are gathered in the shape of profits, he is not thinking altogether how he may put them by, or use them as a fund in his old age, — such men are not thinking much about getting old and going out of business, — but he is planning to lay out his earnings in a way to increase his trade, enlarge his field of operations, build up the business. He shows skill, too, and energy in his choice of means, especially in the people whom he selects for his work, and in the adaptation they show to their particular tasks. He puts the right man in the right place, and turns to the best account whatever talent he is able to bring to his work.

The results of such a policy are always an abler and a more large-minded man of business. As the man builds up his business, his business upbuilds him. The mind which enlarges to great plans, is in turn enlarged by them. The merchant grows to the proportions of his business. And if we follow out the analogy, we shall note several particulars in which the law holds in the field of the spirit.

In the first place, mark the effect upon the church which enters boldly and largely upon the work of missions, of what answers to the *instinct for investment* in business. An enterprising man is somehow always on the alert for new openings for his wares, new channels for his industries, new fields for his workmen. He has his eyes open for all the chances which offer of doing men's work and getting their patronage. We all know of such men. If there is a chance to make money in ways in which they are interested anywhere within the compass of the globe, they manage to know about it, and to use it if they can. There seems to be a sixth sense about them which detects a good opening for investment before any one else, and puts them on the ground with the materials of business long before their competitors have even heard that there was any chance at all.

Now, that is the instinct which seems to exist in many good Christian minds in regard to the Master's work. There are just such enterprising workers in the Christian Church. They have an instinct for knowing just where there is need of good gospel work, and they are always interested in hunting up

the places and getting somebody to work there. They have a restless spirit of vigilance which watches instant by instant for opportunities to do more work for the Church of Christ. They have as restless an impulse to use every chance they see — put a chapel wherever there are a few people struggling together in a settlement, send a missionary to a new community, or raise the funds to resuscitate an old one — as the merchant to open a new market, or the politician to make votes. They are brimming over with missionary enterprise. They are alive with the true and holy zeal of aggression.

That is a class of workers, and that is a kind of enterprise of which I think we should all be glad to see more in the Universalist Church. Machinery we have, and means we have, if only we had the courage and the ardor to use them. But we are not enterprising enough. We are afraid of our chances. We are too timid to strike out. We are afraid to put ourselves forward. We do not dare to speak aloud for fear we shall be heard. We do not take what belongs to us, for fear somebody else might like it. The opportunity offered to our church is one of the most inviting and stimulating which ever opened before a Christian people. And we are afraid to touch it, if, indeed, we realize what and how great it is. For if we were enterprising, if we trusted ourselves, we should organize ten new churches where we now organize one; we should give tens of thousands of dollars where we now give hundreds.

There can of course be but one result from such

hesitancy and lack of confidence. It will beget self-distrust and weakness. It will shrivel our plans and shrink our courage. It will contract all the works of our hands to small and discreditable proportions. The reaction of timidity is insignificance. He who dares not be great, shall be smaller than he plans. The only policy which can make a noble success possible, is the method of high courage and large confidence. It is the method which marks out great work, and then steadily and bravely advances to accomplish it.

When the battle of Gettysburg was impending there were two parties of men among the corps of commanders. A part wanted to fall back and get into a snug, secure position, and wait for the enemy to come on and attack. Others believed in pushing forward and getting hold of the enemy wherever he might be found. The gallant Reynolds, who fell in the first of the struggle which he had precipitated, was totally opposed to anything like a defensive policy. "He," as his friend says, "was really eager to get at them." And it was in pursuance of that ardent purpose that he died while precipitating the decisive battle of the war.

Now, it is high time that we forsook our timid, halting, conservative policies, which trifle with great opportunities, which hesitate to undertake large schemes, which look only to holding on to what we have, and dare not run the risk of a possible failure for the sake of almost certain success. We have passed through a term of years in which that has

been too often the characteristic of what we have done. Let us have no more of it. Let us have done falling back and fortifying, fighting on the defensive, and standing ready to run at any moment. Let us believe in ourselves and our opportunity, as heaven knows we have a right to. Let us go forward to meet our work and make it, even for ourselves. And let us be full of the restlessness which is only satisfied when it is busied about the Master's business. We shall not run any risks in so doing. Our only peril lies in acting forever on the defensive. We may be sure that if we are as eager to get at the enemy as that brave general, we can confidently count on as glorious results as fell to the gallant army at Gettysburg.

But let us remind ourselves again, that the only way in which we shall arrive at this large success, is by a realization that we are here, not to build up our own church, but to build up mankind. We shall never get the true and valuable reaction from missionary zeal and works if we use these simply as an indirect means of church advancement. We can never thrive if we merely strive to help the world for the sake of our church. Our success depends on an honest and unselfish effort to "do good and lend, hoping for nothing again." We are perfectly justified in looking for large returns for our work. But we must not forget what the real returns, the true profits of mission work, are. We must remember that we are not alone seeking the secular advancement of the Universalist Church. We are trying to save human

souls. We are in this world not for our own sakes merely, but for the sake of those whom God has intended should be blessed through us. And the instinct for investment, with the missionary, is simply the impulse to plant and push the work wherever a human life can be helped by it. Whatever reacting influence comes to us, as the noble stimulus from our own exertions, — the quickened pulse of love, of hope, of devotion, — we are fairly entitled to. But it all must come as the result, not of self-seeking, but of self-sacrifice.

We all are familiar with the way in which the cautious and conservative among us are accustomed to look at this matter. "We must be careful," they say, "how we use the funds entrusted to us. We must not forget that we are trustees of moneys and resources which we must in some way invest so that we may have as much as possible to show for it." That is perfectly true, and there is no objection to be made to any caution which looks to a proper prudence and foresight. It is to be hoped that our church will never again be guilty of its follies in raising money without providing for expenses, in building "memorial funds" with a mortgage on them. But we ought to remember something else. We are the trustees of more than moneys. We are the trustees of a truth. We have received a faith from our fathers. And that we are bound to lavish on all the world. We are not true to the spirit of the men who lived and died for this faith and name if we fail to proclaim the truth far and wide. The souls of good men departed — the

Ballous, the Smiths, the Williamsons of our church — will rise up and reproach us; yea, will denounce our unfaithfulness, if we, with our comfortable incomes, our prosperous churches, our well-salaried pulpits, and wealthy pews, yet look out upon the needy world, starving for this gospel, and refuse to preach it unless we can see in our missionary work a good ecclesiastical speculation!

And if we cannot possibly keep our thought off from the main chance, let us remember that the largest, the most influential, the most prosperous churches in Christendom are those which have been most lavish in missionary sacrifices. They have not made these sacrifices in order to grow; but because they made them unselfishly, they have grown. We shall not prosper by sending our missionaries to hew and build a way in the wilderness for our church to use as a private road to influence and power. But if we make in the desert a highway for God's truth, it shall prove a triumphal way to our own spiritual prosperity.

Moreover, the Universalist Church, at this point in its career, needs emphatically the disposition to enlarge its interests which characterizes all truly enterprising bodies of men. I think it almost always marks men of enterprise that they are powerfully inclined to build up and enlarge their concerns. As long as the spirit of enterprise burns in a man's brain, it urges him to make fresh acquisitions to his field of operations, larger means of meeting demand, larger demands to eat up his supplies. The man of enterprise

is like the farmer whom Emerson calls to our minds, who wanted all the land that joined his own. Bonaparte, trying to fence all Europe into the estates of France, was just such a man of enterprise. So was Alexander, when he cried for more worlds on which to feed his hunger for power. The religion of Jesus Christ is, and ever has been, marked by precisely this spirit of enterprise, which seeks all for its own. It is never satisfied with its conquests, and it never will be, as long as a single unconverted heart remains in this world.

By virtue, then, of our membership in the Christian Church, not less than through our obligations as custodians of the highest phase of Christian truth, this church of ours should manifest a more ambitious missionary spirit. It is time we were embarking in broader enterprises. Our own self-respect, our very desire to live and to thrive, call on us to expand our work. We have, it is true, a well-organized church, and the beginnings of very comfortable resources. We are very snugly fixed in circumstances which we can handle without much anxiety or effort. But that very snugness and content may kill us. It is a dangerous condition to get into. And it will forever restrict and cramp our life as a Christian church, if we do not shake off this timidity and indifference, and reach out for a larger life and work. Not long ago a New England manufacturer remarked to a friend: "I never allow our firm to figure on any contract for work west of Albany. I don't want to do work outside of New England." No doubt he had a good

business, very snug and easy-going and comfortable. But it is to be hoped that spirit will never dominate this church of ours; that the time will never come when it will feel that its work is large enough, that it does not care to touch enterprises beyond certain limits, that it feels it is bound up to the service of any class, any State, any country, under the sun. Rather let us see it as greedy as Methodism, as stubbornly and remorselessly aggressive as Romanism. For the ambition to expand and to acquire is in this instance a holy passion, born of the Holy Ghost, ordained of God, and enjoined upon us by Jesus Christ; and in the sight of eyes that look thus longingly upon all the earth, every spot where the missionary may stand with his cry of comfort and salvation to souls, becomes a sacred place, a shrine of worship, a centre toward which effort may tend.

Ah, we need to turn to the children of this world, who in their generation are wiser than we of the Universalist Church. There is nothing more impressive in all the history of commercial enterprise than the sagacity and the intrepid energy which have kept pace with the growing population of this country, and has put its wealth into the work of developing the national resources and creating the national power with such fearless and unstinting ardor. There is something fairly tremendous in the unbounded faith, the steadfast perseverance, the unflagging intelligence, with which the business men of this country, — capitalists, merchants, manufacturers, farmers, builders, — have kept pace with the march

of national progress, foreseen the quick-coming demands of the country, provided for them, advanced the capital to procure them, and trusted to the inevitable expansion of population to use what they provided and return them a profit on their investment. These stirring and big-brained capitalists, who have belted the continent with railroads, woven a web of wires from sea to sea, planted the prairies with grain, and organized markets and channels to distribute their crops, will one day be cited as the master minds of our century. And for nothing will they be more noted than for the readiness with which they expanded their plans to keep up with the expansion of the country's business. Yet, right along beside these large-minded men, there have been scattered up and down the older States, little, narrow-brained, timid men, who have never been able to outgrow the pettiness of their methods of making money, and who have always looked with suspicion on these schemes which were expanding the wealth of a continent, and have preferred to grub a hard living out of the scrubby hill farms of their native towns, or derive their incomes from ten-foot tenement houses, to venturing on the chances of a prairie farm, or helping build the great cities of the mid-continent. All right, if they prefer it. Only, America will never rise up and call them benefactors, patriots, or even masters, in the world of business enterprise. They will only be a little less of a laughing-stock than that loyal son of the island of Nantucket, who reasoned with a friend who had

ventured away to the perils of that awful city of Chicago. "Francis," he said, "what makes thee live off island? It's dangerous business. I've read about 'em. Hundreds of men go every year to these cities. Nobody ever hears of 'em again. You know what becomes of 'em.' *Made way with!* Made way with! Oh, it's far safer not to go off island!"

There has sometimes seemed a danger that the Universalist Church would be seized with the same insular panic, — the dread of putting off from its traditional snugness, and venturing upon "enterprises of great pith and moment." We must have a care lest we shut ourselves up in a policy too pinched, penurious, and timid for the times. There is a call for that same breadth, foresight, liberality, and faith, in things religious, which has furnished the resources for the building of this nation's material prosperity. The church that makes the most generous output best serves the cause of Christ and best consults its own profit. Wherever a railroad goes, wherever a town is springing up in these vast new States, wherever men are rallying at the call of business, there it is the duty of the Church to be prompt with its ministers. And if of "the Church" in general, why not of ours in particular? Are we afraid to go off island? Dare we not make our investments in these white harvest-fields that stretch north, east, south, and west? Can we not rise to the call of the hour, and feel that the time has come when, if we may use a business term, we have to enlarge the business, put in more capital, branch out and place

ourselves in the front rank of competitors, — not for dollars, nor selfish benefits of any sort, but for the blessed privilege of serving our fellow-men, our Saviour, and our God? Not retrenchment, but expansion! Not retreat, but advance! Not doubt about ourselves, distrust of each other, disbelief in the power of our cause! But more faith that God has called us to a great work, that the people will hear us, that we can rely on one another. That way lies a future of honor and of limitless success.

One thought more deserves our urgent atention. We have need to reflect upon the results of missionary enterprise and effort as they react upon the character of our workers, and the kind of training afforded our own membership. It is to be feared that we do not provide, in the crystallizing policy which is fast hardening into a denominational habit, for as large an exercise of individual gifts as is wise in an enterprising people. It is one of the characteristics of human enterprise that it knows how to utilize all sorts of workers. The enterprising man is keenly alive to the need he has of many minds and many hands to carry forward his schemes. Now, if he is shrewd in his enterprise, he allows a great deal of freedom to his agents and his workmen in the details of their business. He will find a place for every willing hand, provided it is turned to the general good of the enterprise. That is the secret of many a man's success. A business man who controls large interests said recently, that he considered that he owed his success very largely to the fact

that he had selected his subordinates with skill and judgment.

That, doubtless, is one of the secrets of success in missionary work. The growth of any church and the spread of its truth is, in large measure, dependent upon the wisdom and tolerance it shows in calling men and women to its work, and placing them where they can labor to best advantage, in finding something for everybody to do, and in letting people do whatever they are doing well. Lord Macaulay pays a profound and discriminating tribute to the sagacity of the Romish Church, in describing her method of making a place for the most diverse natures and gifts in the prosecution of her labors. He applauds the wisdom of a church which heads off schisms by finding a work for every honest heart, however eccentric and fanatical, for every man and for every woman who has any contribution to make to the real life of the church. Let us have that same tolerance and that same sagacity in our own work. It should be a part of our zeal for missionary labor that we use every soul that has any strength to bring to us, man or woman, black or white, from East or from West, educated or unlettered. In our zeal for organization, and our passion for centralization, which is sure to become the dominant sentiment of our church before long, let us not repress the freedom of individual temperament and genius. We need the scholar, and we need the man without culture. We need the eloquent lips of the preacher, and the faithful heart of the pastor. We need the pushing mind

of the innovator, as well as the caution and reserve of conservatism.

This is not a covert plea for any of that false liberalism which would make our church a rendezvous for all the clans of doubt and discontent, of vague belief and uncertain methods. It is not asked that we seek to ally ourselves with free religion, or theism, the Buddhist or the Jew. No church can take into its ranks those who are hostile to the work it holds dearest, and the love it cherishes most profoundly, without peril. We have our tests of loyalty, and Heaven grant that we perpetuate them. But when men and women grow up among us, loyal to the Lord, true to the church, believers in that historic Christianity that lies behind us all, then let them be supported and fostered in the work they love to do. One man prefers to preach among the hills of New Hampshire, and keep alive the truth in those dwindling hamlets on the heights. Let us give him our blessing and — our contribution. Another seeks the frontier where advancing people are gathering in new towns and cities; let him work there, where by the grace of God he is divinely called. If another wants to work in Scotland, and repeat in the heart of Scotch Presbyterianism the work John Murray and Hosea Ballou did in the teeth of New England Congregationalism, will you take the responsibility of calling him back, of thwarting his ambition, and shackling him down to work in Maine or Michigan? Or if some ardent spirit is moved to cross the wide waters, and enter the gates

of far Japan, or stand on the banks of ancient Ganges, with the glad tidings of the universal love of God, the all-conquering power of Christ, the final conquest of good, let his hands be strengthened, his heart cheered, and he himself be sent forth to speak into that pagan air the message over which the Church's teachers already there must ever stumble and halt. A man for every work, and a work for every man! That should be the motto of an enterprising church, and may God make it ours!

BROOKLYN, N.Y., *December, 1893.*

J. M. PULLMAN, D.D.

XIV

THE LEGITIMACY OF MODERN CHRISTIAN MISSIONS.

BY JAMES M. PULLMAN, D.D.

THE object of Christian missions is to lengthen the arms of Christ, — to carry his ideal of life, character, and conduct to all the world. The central faith which energizes this work is that man is a son of God; that there is therefore somewhat divine in the lowest man, which Christian faith and culture may develop and mature. Christian missions are simply the attempt to get what are believed to be better and higher ideas of life and duty introduced into the world and adopted by men.

There can be no question as to the legitimacy of this attempt: it is founded in human nature and in the conditions of human life. In fact, the missionary method — the diffusion of ideas by impartation from one person to another — is the chief method by which progress is effected in all departments of life. Plants grow by virtue of unconscious force, but men grow by successive determinate acts of conscious will. The knowledge and faith which make for enlighten-

ment and civilization are propagated by the method of impartation, — the missionary method; and all forward movements of mankind begin and continue by the force of missionary effort.

Nobody doubts the legitimacy of imparting knowledge. But is it legitimate to impart your knowledge to another, and illegitimate to impart your faith and hope? The belief that animates and strengthens me, shall I not take pains and make haste to communicate it to others? By a law of our natures a living faith inevitably creates the desire to impart it, — an imperious desire such as forces a man like Paul to cry out, "Necessity is laid upon me, for woe is unto me if I preach not the glad tidings." We live on our beliefs, deriving our paramount energy from them, — even the energy by which, from time to time, we modify, amend, or discard them; and the man who has lost his missionary impulse, his desire to impart and convert, convicts himself of having ceased to really and vitally believe. His apathy gives him away. His inaction virtually says, "There is no truth worth bothering about." And the church which has not quick and living belief enough to carry it out of itself into missionary effort has not faith enough to keep it alive at home. Missionary activity is the faith-thermometer of every church.

There is no essential difference between home and foreign missions, so-called. No land is foreign to God. Christ's faith in man as a son of God is a seed that will grow of itself, once it is planted. The idea, once imparted, is imperishable and fruitful. That

we have not brought the fruit to perfection in the home garden, is no reason why we should not diligently sow the seed in the great field of the world. On the contrary, the reflex action of missions is invariably stimulating to the home church. Energy and heroism are awakened, and the fact is patent that those churches which are doing most abroad are doing most at home. The mission, whether at home or abroad, is the highest expression of the heroic element of Christianity; and the heroism which takes up its work in the mining districts of the West, or in the squalid slums of a great city, is not to be differenced, in kind or degree, from that which chooses its field of effort in India or Japan.

Christian missions are legitimate, being founded in the nature of things. But illegitimate methods, or at least methods which under modern lights are reprobated as illegitimate, have in all times been employed in the propagation of religious beliefs. Before the rights, duties, and responsibilities of the individual had been defined, the feeling of corporate responsibility for the beliefs of the members of a community was used to justify the resort to both force and fraud, to coerce allegiance to the dominant faith. And in later days the passion for sectarian aggrandizement has led to many questionable methods. The proselyting spirit, intent upon procuring adherence to certain tenets at all hazards, and without regard to the effect upon conduct and character, received the severest rebuke from the lips of Jesus: "Ye compass sea and land to make one proselyte;

and when he is become so, ye make him twofold more a son of gehenna than yourselves." The prejudice against missions, now so rapidly passing away from intelligent minds, owed much of its inveteracy to the illegitimacy, both of motive and method, with which missionary enterprise was associated and identified.

How violent and inveterate the prejudice against missions was in the beginning of the present century, we may learn by turning to Dr. Chalmers's famous missionary sermon, preached in Edinburgh in 1814. It should be remembered that this feeling was not directed against foreign missions only; it was equally violent against the proposition to establish missions in the outlying neglected regions of Scotland. Dr. Chalmers says: —

"In this corner of the empire there is an impetuous and overbearing contempt for everything connected with the name of missionary. . . . A great proportion of our nobility, gentry, and clergy look upon it as a very low and driveling concern; as a visionary enterprise, and that no good thing can come out of it; as a mere dreg of sectarianism, and which none but sectarians, or men who should have been sectarians, have any relish or respect for. The torrent of prejudice runs strongly against it, and the very name of missionary excites the most nauseous antipathy in the hearts of many who, in other departments, approve themselves as able, candid, and reflecting inquirers."

Possibly some modern haters of missions may see their own feelings reflected in this picture, and may

enjoy the quaint humor with which the doctor reasons the case : —

"Convert the preacher into a missionary, and all you have done is to graft upon the man's preaching the circumstance of locomotion. How comes it that the talent and the eloquence and the principle which appeared so respectable in your eyes so long as they stood still, lose all their respectability so soon as they begin to move? . . . The precept is, 'Go and preach the gospel to every creature under heaven.' The people I allude to have no particular quarrel with the *preach;* but they have a mortal antipathy to the *go* . . ."

But in spite of the intense opposition to Christian missions, both domestic and foreign, to which Dr. Chalmers adverts, the progress of missions is one of the most extraordinary features of our age. As Professor George P. Fisher says, "The evangelical revival in England, together with the new sympathy for humanity which manifested itself in the social and political movements of the later years of the eighteenth century, ushered in a brilliant era of missionary activity, an era which, in the history of missions, is only less remarkable than the first of the Christian ages." The chief cause of this extraordinary and still augmenting missionary activity is not far to seek. It lies in that "new sympathy with humanity" which the growing perception of the organic unity of the race has engendered. The perception of the structural and essential unity of the human race is the new centre of thought and action in modern life, and has given immense impetus to the great

world-movement against the preventable evils of life. In other words, missionary activity has increased because the actual spirit of Jesus, freed from ecclesiastical and creedal limitations, more and more inspires men with the enthusiasm of humanity. That this great impulse of helpfulness is still alloyed with sectarian ambitions, jealousies, and bigotries, no one who studies the actual situation can doubt; but notwithstanding this drawback, the tide of human sympathy has risen higher than ever before, overflowing dogmatic barriers and compelling sectarian zeal to widen and rationalize its activities.

There has been a great change in the spirit and method of missions. They have broadened the scope of their work, and deepened the humane and ethical intent of it. In 1890 I visited American missions in thirteen Mexican cities. In every case I found the school to be the chief implement of the mission. "Our object is not," said one Napoleonic missioner, who had established a chain of missions across the country from the Rio Grande to the Pacific — "our object is not to convert these people from one superstition into another, but to educate them." When I asked a missionary who had invited me to address an assembly of his converts, what subject I should choose, he said, "Give them a plain talk on morals and conduct." I do not mean to imply that the tenets of Protestant Christianity were not rigorously taught, nor that the special church-rites of his particular sect were not rigidly adhered to, but they were certainly subordinated to the effort to elevate

the people by awakening their intellect, reforming their habits, stimulating their ambition, and exalting their ideals. Every prejudice I had ever cherished against this form of Christian work disappeared under an actual inspection of the methods employed and the results achieved.

And when I addressed myself to find the innermost motive which actuated this able and energetic missioner, I was not long in seeing that over and above the sympathy for degraded humanity, there was in him the undoubting assurance of a direct divine call to this work, and that he felt himself sustained, protected, and guided by the ever-present Spirit of God. He was a soldier, fighting under orders, and with absolute confidence in his Captain. Now, if this high faith be all illusion, I can only say it is a most beneficent illusion; and when it energizes men to leave home and country, and devote their lives to such good work upon the ignorant, wretched, and degraded, we would do well to support and encourage them with generous gifts. It is certainly not folly to spend money in making the lives of your fellow-creatures less pitiful and more hopeful. And there can be no doubt that, as the work of Christian missions continues to grow more broad, direct, and practical, and as the humane and sociological value of missions thus becomes more apparent, they will command the respect and increasing support both of Christian believers and non-believers. I read with interest that Charles Darwin was in his later years a contributor to a Missionary Society, no doubt in obe-

dience to the feeling with which, in 1879, he added this final paragraph to his autobiography: "As for myself, I believe I have acted rightly in steadily following and devoting my life to science. I feel no remorse from having committed any great sin, *but have often and often regretted that I have not done more direct good to my fellow-creatures.*"

The sense of the illegitimacy of Christian missions, and the feeling of antipathy to them, are certainly rapidly passing away.

Home missions, in nearly all their varied forms, have everywhere won the support not alone of Christian believers, but of all who understand the social forces; while the broad and beneficent values of foreign missions are more and more clearly coming out under the rays of the modern search-lights. Thus, the Rev. Francis Tiffany, a distinguished Unitarian minister, an unusually competent observer, and one whose testimony has special force by reason of his freedom from sectarian bias, writes from India recently (1894) as follows: —

"To the missionaries, decried and sneered at on every hand, are due the inception and first practical illustration of every reform in education, in medicine, in the revelation of the idea of a common humanity, in the elevation of the condition of woman, afterward taken up by the government. It seems, however, to be the correct thing for the ordinary tourist to speak with unutterable contempt of missionaries, and then, to avoid being prejudiced in any way, carefully to refrain from ever going within ten miles of them and their work. The thing to take for granted is that

they are narrow-minded bigots, with nothing they care to import into India but hell-fire. To all this I want to enter my emphatic and indignant protest. Such of them as I have fallen in with, I have found the most earnest and broad-minded men and women anywhere to be encountered — the men and women best acquainted with Indian thought, customs, and inward life, and who are doing the most toward the elevation of the rational and moral character of the nation. It has brought tears to my eyes to inspect such an educational establishment for girls and young women as that of Miss Thorburn in Lucknow, and to see what new heavens and a new earth she is opening up to them. The consecration of spirit with which these young women are dedicating themselves to the work of getting ready to lift out of the gulf of ignorance and superstition their sister women of India, was one of the most moving sights I ever beheld."

The broad, general considerations which uphold the legitimacy of Christian missions are well summarized in the following paragraph, from the *London Quarterly Review* for January, 1894 : —

" There is hardly a branch of human study, as there is no exercise of lofty and self-denying effort, which has not found ample scope on the mission-field, or has not been enriched in the pursuit of missionary work. Philology, geography, and ethnography, our recent science of comparative religions, our extended knowledge of the world's surface, our clearer comprehension of the primitive state of man, have all been widely indebted to the labors of those who have gone forth to carry the Master's message into the depths of continents hitherto untrodden by Europeans, or who have been nerved to penetrate into territories where death would probably be the portion of the in-

truder. Nor have the material advantages of missionary work been less conspicuous. The extension of Christianity means the extension of a civilization which brings new ideas in its train, before which the walls of the most inveterate exclusiveness are falling, which opens out new markets for the world's products, and which by the introduction of more humane and progressive principles into the government of savage and stationary races, ameliorates the condition and augments the happiness of a large proportion of mankind. Such blessings inevitably follow in the track of missions; and it would seem, therefore, to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply men behind their age."

The incapacity even of great minds for estimating the trend and persistence of the forces which have created the brilliant activity of modern missions, is well shown by Col. T. W. Higginson in the *Open Court*.

"Emerson declared, forty years ago, that what hold the popular faith had upon the people was 'gone, or going.' He asked why we should drag the dead weight of the Sunday-school over the globe, — and lived to see his own daughter holding a Sunday-school for little Arab children on the Nile."

The fact is, that of all the uplifting agencies operative in this world, none has such power to inspire man to struggle toward a higher life, as the essential

Christian doctrine that man is a son and fellow-worker with God, having a divine origin and an unlimited capacity for progress.

Whatever agency will most effectively convey this message to all conditions of men the world around, will most surely bless and exalt humanity. The carrying of this message, with all that pertains to it, is the work of modern missions. As it is the deepest, and therefore often the least valued, work of domestic missions, to bring the different classes of a nation into a vital relation with each other, so it is the work of foreign missions to bring the different and remote races into a vital relation with each other. Missions are the shuttles which carry these threads of relationship around the globe, and they are surely, if slowly, weaving the world into one web of brotherhood.

LYNN, MASS., *April, 1894.*

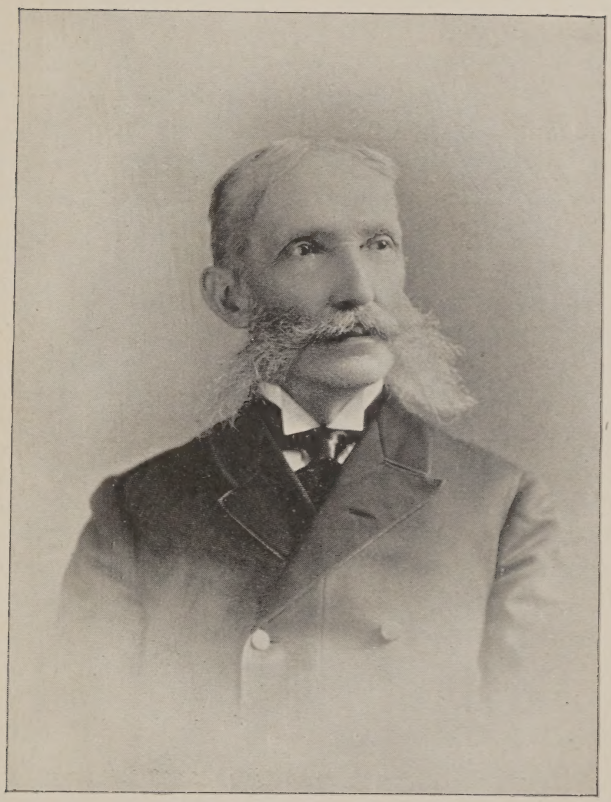
XV

MOTIVE AND MOVEMENT IN MISSIONS.

BY HENRY W. RUGG, D.D.

Missions bear witness to the truth of Christianity. They appear as the logical outcome of gospel principles and tendencies, and may help to make evident the fact that the Christ system of religion is in harmony with itself. While missions do not in themselves constitute the credentials by which to establish the genuineness of the Christian record or to make valid its claims to authority, and while they fail to furnish a sufficient indorsement to theological propositions or ecclesiastical methods, it is yet reasonable to assume that they do attest the truth, as well as manifest the power, of the gospel of the Son of God.

Had there been no Christian Missions, no expression of missionary fervor on the part of men and women who believed that Jesus was the Christ, no movements on the part of the Church to advance the Master's kingdom, we should be more perplexed than we now are concerning many things which are included in the Evangelists' account of his life and teachings. We should wonder why Jesus put that suggestive stamp upon the gospel and upon his own



HENRY W. RUGG, D.D

ministry which he did by his memorable utterances, "My Father worketh hitherto, and I work. My meat is to do the will of him that sent me and to finish his work." Were there no record through all the centuries of Christian activities along the lines thus indicated, we should find it a difficult task to read a satisfactory meaning into such words, or to draw inferences from them in accord with the results shown. If the early Church had evinced no purpose of moral aggressiveness, and if all along the way from the early time until now there were wanting the bright tokens of missionary enterprise, we should assuredly lack much of our present clear vision respecting the aim and object of Christ's ministry among men, and the wide range of service to which his followers are called.

Gospel statements bearing upon this matter, with all the justifiable inferences drawn from the course pursued by Jesus when he was on the earth in mortal form, become more significant as they are brought into the light of that unquestioned history which reveals Christianity as an advancing and conquering religion. From the beginning it has been a missionary religion. Its elemental character has been expressed by aggressive movements against error and sin. The apostles were missionaries. The churches they established were centres of missionary influence. Thus Christianity made its way triumphantly from Palestine, through the regions of Northern Africa, to Southern Europe. It mounted the throne of the Cæsars; it transformed heathen basilicas into Chris-

tian temples; and it won to its service the might of kings and the favor of the common people. The first and most glorious successes of the religion of Christ were missionary successes. Under the influence of a marvellous proselyting energy the "Gospel of the kingdom" was successively proclaimed to the Roman, the Celtic, the Teutonic, and the Scandinavian world. Ardent disciples of the crucified One showed a heroic purpose to plant the banner of the cross on every coast, in every land. During the Middle Ages there came a period of declension, when, with lessened moral earnestness animating the minds of believers, with the compressing of the simple truths of the gospel into narrow dogmas, and with the attention of the Church chiefly directed to matters of form, ritual, and spectacular effect, there was a marked abatement of evangelistic movement. But missionary ardor revived; and the history of even mediæval times shows many an illumined page on which the story is told of heroic labors and generous offerings applied to the propagation of the Christian faith. The methods employed were not always commendable. Propagandism by the sword made evident far more of the warrior's zeal than of the Christian's love of souls. But with all this conceded, the proposition holds good that such uprisings as the Crusades, reflecting so much of noble purpose, chivalric enterprise, and religious enthusiasm, are properly to be included in those important movements which illustrate the aggressive elements of the religion of Christ and its fitness for universal conquests.

It cannot be affirmed that Christianity is the only religion possessed of a missionary spirit and purpose. Buddhism claims to be entitled to a similar designation; Mohammedanism asserts itself as a system of a propagandism; and both of these religions have projected missionary movements attended by remarkable results. "But the missionary activity of Buddhism," says Dr. G. F. Maclear of Canterbury, "is a thing of the past, and no characteristic rite distinguishing it has found its way into a second continent; while as for Mohammedanism, the character of its teaching is too exact a reflection of the race, time, place, and climate in which it arose, to admit of its becoming universal." Practically there is but one missionary religion on the face of the globe to-day — certainly but one which has the promise and potency of conquering the world to itself. As the writer just quoted remarks: "With all its deficiencies, the Christian Church has gained the 'nations of the future;' and whereas in the third century the proportion of Christians to the whole human race was only that of one in a hundred and fifty, this has now been exchanged for one in five, and it is indisputable that the progress of the human race at this moment is entirely identified with the spread of the influence of the nations of Christendom."

In every age the Church of Christ has been busy with missionary enterprises. It has not been equally devoted in every period of its history to the work of teaching and converting the world; sometimes, indeed, it has been culpably neglectful of the command

announced in the *Magna Charta* of its appointment. Through all the centuries, however, it has shown some degree of missionary purpose, has responded to numerous Macedonian calls, and thus has rendered a mighty and blessed service. Whatever their limitations, whatever their departures from ideal standards, Christian missions have served an important purpose in promoting the world's progress and contributing to the betterment of its social and religious life.

In modern times, with a renewal of some measure of the fervor which characterized the early Church, missionary work has broadened, and has become glorious in its results. The "apostles of the anvil and workshop" were able to set on foot a mighty movement to Christianize heathen lands. This world-wide movement of modern missions presents an object-lesson to quicken the faith of all resolute workers for God and humanity. "To talk of the failure of Foreign Missions," says Canon Farrar, "is to talk at once like an ignorant and like a faithless man." Marvellous, indeed, have been the changes and transformations brought about by missionary agencies within the last hundred years. A gifted writer, Rev. Dr. Pierson, in advocating an "Exposition of Missions," presents the following suggestive contrast: —

"What if we could have an exposition of missions as the first century of modern missions draws to a close the triumphant history of this sacred evangelism! What if the present condition of the world, of every land and people touched by missionary effort,

might be compared, contrasted, with that of one hundred years ago! What if we could have there, represented in miniature, the Schway Mote Tau Pagoda on one hill, with its idol shrines and superstitious wild men, confronting the Kho-Thah-Byu Memorial Hall, with its holy worship, its reverent church members, its intelligent classes of pupils, and the fifty thousand living and dead Karen converts, of which it is the 'Ebenezer.' What if we could have the thousand cannibal ovens of the Fijians to confront in glorious contrast the twelve hundred Christian churches now reared in their place; the chiefs' huts, built on piles round which human beings were buried alive; the chiefs' canoes, launched over human bodies as rollers; to compare with the Christian homes in which the voice of family worship now may be heard, and the floating bethels where seamen may learn of the Christ who came not to kill but to save. What if we could in the same department represent the horrors of that mixed multitude in Sierra Leone, the refuse of slave-ships, that had no communication but that of vice, and no co-operation but that of crime, until William Johnson introduced that gospel which became a common dialect and brought this score of hostile and fiendish tribes into harmony at the Lord's Table. What if Sierra Leone could be 'exposed' as it was in 1816, and again exhibited as it was in 1828! Suppose we could on one side set Madagascar as it was under Ranavalona I., and then as it was under Ranavalona II., or Nanumaga as it was when Thomas Powell set a native evangelist there, and the superstitious inhabitants kept him two hours on the beach while they reconciled their dumb idols to his remaining; and two years later, when there was not an idol to be found on the island, and the whole community was under Christian instruction."

The foregoing citations of representative cases make evident the productiveness of Christian enterprise in the nineteenth century, revealing the operations of the missionary spirit in these later days in favorable comparison with its expression by the Church in primitive and mediæval times.

The question of motive as related to Christian Missions is one of interest. What have been, what should be, the controlling motives of efforts put forth for the discipling of the world according to Christ's command?

The motives of human actions may not always be known; and it is best, perhaps, in many cases, not to institute too close a scrutiny in regard to the directing influences of worthy movements. No doubt a strict inquiry would reveal a touch of selfishness in very much of individual conduct and of associated undertakings. Dean Swift once said, "Self-love governs the world; but the self-love of some men inclines them to please others, while the self-love of another class is wholly employed in pleasing themselves." If missionary service, reduced to its lowest terms, shows the selfish principle, it is some comfort to consider that it is the better form of that principle which is thus expressed. "Ordinarily," says Ralph Waldo Emerson, "a man acts not from one motive but from many: he is influenced by many shifting fears and short motives." That the Church even in its work of sacred evangelism has been thus led and constrained is clearly evident. "Short motives and shifting fears" have limited missionary efforts both

as regards the quantity and the quality of their productiveness. Various have been the springs of action to such efforts. Sometimes greed of power has been the cause of very urgent movements to advance the kingdom of Christ among men; sometimes a fanatical zeal has directed such movements which, not unlikely, bear the impress of heroic purpose and enterprise, albeit they were undertaken and carried forward without much regard for the moral issues involved, certainly without any well defined plan to extend the range of truth and righteousness on the earth. The Crusades represent such a movement. They show a wonderful quickening of religious enthusiasm, with bold and resolute endeavors, generous offerings, noble self-sacrifice, all of which are characteristic of true missionary enterprise; and yet the arousing of Christendom for the great crusading movements of the Middle Ages was not the result of an appeal to the highest motives. Passions and feelings which belong to the lower side of human nature constituted a considerable part of the impelling force of the Crusades. The old Crusaders turned back the tide of Moslem advance, saved Europe from Turkish invasion, and made good showing of some of the essential qualities which belong to all missionary service. They were actuated by "short motives and shifting fears;" nevertheless, they could work and fight and die for God, for religion, and for humanity, and by so doing in a very dark age of the world they lifted up the sign of Christian faith and enterprise.

Modern missions have been undertaken from vari-

ous reasons. Church pride, a low order of ambition, a desire for conquest, or a hard, constrained sense of duty, appear to have prompted important mission movements. A careful study of the history of Christian Missions will also show that such movements have gained a measure of support because of the dark and terrible views entertained by many Christian believers respecting human destiny. They have regarded the heathen world, dying without a knowledge of Christ, as lost forever; they have seemed to see the smoke of their torment ascending up from the world of despair for ever and ever; they have seemed to hear the ceaseless wails of agony poured forth by lost souls, whose just complaint throughout all the ages would be that their brethren on the earth, who had received a dispensation of the gospel, did not make them sharers in its blessings.

Thus believing, thus limiting the mercy of God and the redemptive agencies of Christ, the Church has been moved to project extensive missionary movements. Earnest men and women have given to such movements their unwavering support, being profoundly impressed by the thought that without missionary intervention and help the heathen were going down to the hopeless chambers of death, surely doomed to an unending condition of sin and woe. Believers thus affected shared in a feeling that they themselves would provoke the righteous displeasure of Heaven, and be burdened with the anguish of lost souls, should they give and do nothing in behalf of the preaching of Christ and his cross to the benighted and perishing.

In beliefs and feelings thus outlined, the nerve of missions was supposed to be most vital, and its influence was regarded as essential in furnishing an incitement for any well sustained efforts in discipling the nations of earth. A different view now prevails; for the Christian world perceives that missionary fervor produced in the old way cannot possibly represent the most exalted thought or the most productive service. Christianity is reduced to a system of "short motives and shifting fears" whenever and wherever thus applied.

What then constitutes the superior motive in missions? Is it not the outcome of a recognition of God and of the divine authority? Is it not the appreciation of obligation which must follow such a discernment? The individual soul is endowed with a native capacity to recognize God and moral obligation, to see that certain actions are right, and to understand that obedience to a law of duty thus revealed, constitutes an essential condition to the highest and best life. Just here may be found the incentive and the justification of missionary service. We should engage in Christian Missions as we should take hold of any religious work, being impelled thereto by a feeling of moral accountability. Because we are "capable of thinking God's thoughts after him," — because we have been made "little lower than the angels," — there comes the obligation to obey God's law, which commands service as well as faith, and to gain an experimental knowledge of the fact stated by St. Paul, that "we are labourers together with God."

Motive in missions springs naturally out of respect for divine authority, and is inseparably connected with a sense of obligation toward God; but it is also dependent upon a natural feeling of sympathy between men as men. Human kindredness imposes obligations of beneficence and helpfulness. Christianity recognizes the demands of related life. It builds upon the proposition that no man liveth to himself, that everybody must help everybody, that duty is augmented by the possession of gifts and resources, whether of things material or of Christian virtues; and hence it makes the demand that the strong support the weak, that the wise instruct the ignorant, and that they who occupy any moral vantage-ground shall put forth their best efforts to bring their less favored brethren to realize like blessings with themselves. The motive and the call are suggested by the familiar lines, —

> "Shall we, whose souls are lighted
> By wisdom from on high,
> Shall we to men benighted
> The lamp of life deny?"

The obligation is upon us; the obligation of service toward God and man. Primarily the motive of missions is thus disclosed; but as "love is the fulfilling of the law," the inspiration of all Christian activities proceeds from quickened affections as much as from an enlightened conscience. It is the awakened sensibility of human hearts, the ardor of a resistless love, which sets in motion the springs of beneficent

action and induces the starting of movements that require the most of toil and self-sacrifice. Love is the watchword of our religion, — love is the nerve of Christian missions; and only as the love of God and the love of our fellow-men becomes a ruling power over our hearts can we become heartily committed to missionary service at home and abroad. Love of Christ, love of souls, will put wings to our feet in going forth to the ministries of discipling the nations of earth. Other motives may be recognized as setting toward such work. Love for a distinctive faith, a zealous attachment for one's own church, a loyal devotion to its interests, constitute inducements to missionary activity, and strengthen the appeals which may be urged upon different bodies of Christians to engage in such service. There are Baptist missions, Methodist missions, Universalist missions, etc., and consequently there are denominational appeals of a legitimate character; but the inclusive term is Christian missions, and under this classification there must go into every movement of whatever special designation the love of truth, the love of humanity, the love of God; for only as thus actuated and accented can the best work be done and the true missionary harvest be gathered.

Eliminating, so far as possible, "short motives and shifting fears" from the producing causes of missions, there yet remain ample inducements to prompt believing men to engage in some practical service for Christianizing the world. The sufficiency of motive is clearly evident; what, then, ought the movement

to be? It should be accelerated; it should have a wider swing. Every church should undertake vastly more of missionary service at home and abroad. Our own communion should multiply its activities under the impulse of the Christ spirit, esteeming itself fortunate that it has the resources and the opportunities to prosecute more abundant labors of love among mankind.

For the carrying forward of such enterprises men and money are requisite. Christian missions depend upon the living preacher. "How shall they believe in Him whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?" It is by living men and women that the gospel is to be proclaimed, both in what we call domestic missions and in foreign missions. First of all there is needed a supply of devoted men and women well equipped for missionary service and thoroughly imbued with love of Christ and love of souls. These can make sacrifices; for they will find the effacement of selfhood easy by reason of the splendor and glory which appear in the results of that work to which they attach themselves. These will become missionaries in very deed and truth. "It is the man who is the missionary; it is not his words." Dr. Norman Macleod, in an address given after his missionary journey to India, declared the most urgent need of missions to be large-hearted, consecrated, loving men. "Only by living men can the truth be proclaimed. Send to the East the missionary. Let him be a man who embodies Christian-

ity. Let him be a man who in his justice, generosity, love, and self-sacrifice, would make the Hindoo feel that he had a brother given him by a common Father. Let missionaries such as these prepare the Hindoos to form a church for themselves. Give them the gunpowder, and they will make their own cannon."

The movement by Christian missions should be widened and accelerated. Men and women are wanted for the work. Where shall they be found? How and by what means shall they be raised up? From every corner of the earth comes the appeal for Christian teachers and preachers. Just now the present writer has been reading an earnest plea for help, coming from the lips and heart of one who has had long experience in the work of foreign missions. He says, "Where are the prophets, and the sons of prophets, and the spirit of the prophets? Advertise for them; they are certainly in the mountains. But the answer of Christendom is, We have advertised, and we cannot find them. Uncounted millions in Turkey, India, China, Japan, and elsewhere, wait for the gospel; but where are the prophets?" How pathetically this cry and every similar appeal sound forth! Where, indeed, shall we find the young men and young women animated by the spirit of Christ, who shall be animated by a resolute purpose to enter into these wide and effectual doors which are being providentially opened in these latter days all over the world? Every church has a faithful few, imbued with the missionary spirit. But the supply is by no means equal to the demand. The increase of laborers

does not keep pace with the growth of the harvest. How shall the number be augmented?

There must be special helps afforded, special efforts put forth, to secure the desired result. The Sunday-school, the conference, the pulpit, the religious press, should give more prominence to the cause of missions. Missionary literature should be provided and disseminated. Efforts should be put forth to arouse the missionary spirit among students in our colleges and theological schools. The Church should become sensitive on the subject. The earnest prayer, "Thy kingdom come," going up to heaven from faithful souls, should be accompanied by hearty and persistent endeavors to bring about a full accomplishment of the petition. Thus work should be done, influences exerted, through a variety of helpful agencies, and all needed contributions of money made, in preparing for a vaster sweep of missionary enterprise than has yet been attempted. Back of the preparation, the education, and the training, as of missionary work itself, must be a vitalized church, committed to wholesome service for the welfare of men. It must be a praying church and a working church, ready to engage in every well-considered movement to conquer the world for Christ. It must be a church composed of believing men and women, who will be disposed to undertake large enterprises because of a mighty faith that fills their souls. The world is moved by men of strong convictions, of profound faith. "No great deed," says George Eliot, "is ever done by doubters." We live by faith, we walk and work by

faith, and the force of every religious movement which commands our attention, and in some degree receives our help, will be measured by the quality and strength of our convictions. "According to your faith be it unto you" applies to the Church and to the individual believer.

Blessed is that service to which our church is called, as a part of the Church universal, in propagating Christian truth, and helping to extend the kingdom of our Lord on the earth! Blessed is the cause of missions, which represents the educating, philanthropic, and redeeming forces of the gospel! Blessed the offerings and the labors thus induced, the effacement of selfishness, the ardor of pure love and quenchless faith, displayed anywhere and everywhere to save the world for Christ! Our word for missions, a word specially addressed to the Universalist Church, — what is it but an appeal to hear and heed the Master's call, and march forth with him to victory? Our work for missions — it must not be suffered to languish and deteriorate. To allow this would be to invite denominational decay and death itself. The work must be augmented. New fields must be entered upon, and the spirit of Christian enterprise must be expressed all along the line of a forward movement. The machinery of our church is excellent: it is well adapted to the purposes and requirements of such a movement; but it will not move of itself to accomplish the desired ends. The spirit of a robust and aggressive church must turn its wheels; and for this endowment of power our depend-

ence is in the impulse from above, — the urgency of God's directing, constraining, inspiring energy which forever draws men after him, and qualifies them to be efficient workers for righteousness and truth. Thus may the highest motive power come to our church, to move it to do its full part in discipling the world to Christ. "Except the Lord build the house, they labor in vain that build it."

PROVIDENCE, *January, 1894.*

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